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ABSTRACT

Part of the Keynote Series, this book deals with the distinctiveness of the Catholic school and is intended to provide guidance to those who teach in a Catholic school by informing them of different facets that form the basis, the expectation, and the reality of the Catholic school. The book may be used: (1) as a resource in preservice information programs for Catholic teachers; (2) in graduate preparation for Catholic school administrators; (3) as a resource for teacher in-service and boards of education; and (4) as a guide to personal and professional growth of individual Catholic educators. The chapters include: "Life to the Full"; "Catholic Education: Learning and Believing"; "Catholic Education: Who's Right? Whose Right?" and "Permeation: Values or Hidden Agenda." Also included are resources, an annotated bibliography, and suggestions about how the book can be used. (TRS)

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DISTINCTIVE QUALITIES OF THE CATHOLIC SCHOOL

Fr. Edwin J. McDermott, SJ

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PREFACE

The NCEA Keynote Series is made possible by a grant from the Michael J. McGivney Fund. This fund for new initiatives in Catholic education came through the generosity of the Knights of Columbus under the leadership of Virgil C. Dechant, Supreme Knight.

The Reverend Russell M. Bleich, Superintendent of Education in the Diocese of Dubuque, Iowa, made the original suggestion for preservice and inservice materials for teachers. Thanks are due the authors of this series, to the staff of the Education Office of the Archdiocese of Dubuque for the practical application section of each booklet.

Special thanks go to Ms. Eileen Torpey, the major editor of the series. The editorial committee consists of the Reverend J. Stephen O'Brien, Executive Director of the Department of Chief Administrators of Catholic Education, Sister Carleen Reck, Executive Director of the Elementary School Department, and Michael J. Guerra, the Executive Director of the Secondary School Department.

1. LIFE TO THE FULL

Jesus, the rabbi and teacher, addressed his apostles for the last time and charged them with the responsibility, "Go, teach all nations."[1] An echo of that command still reverberates today in this land of freedom and justice for all in the U.S. Catholic schools, in the classrooms of the 146,913 teachers, and in the lives of 2,968,000 children and youth in these schools.[2] More than five million parents truly believe that Jesus "came that they may have life and have it to the full" (John 10:10), and they search for that fullness of life for their children in Catholic schools. This publication asserts quite boldly that Jesus Christ is the "cornerstone"[3] of these schools. It will expand upon the three dimensions of Catholic schools as described by the American bishops in their pastoral of 1972; namely, that

> The educational mission of the Church is an integrating ministry embracing three interlocking dimensions: the message revealed by God (*didache*) which the Church proclaims; fellowship in the life of the Holy Spirit (*koinonia*); service to the Christian community and the entire human community (*diakonia*).[4]

Jesus, the Good Shepherd, was not satisfied that human beings would merely survive on this planet. He wanted every person to be truly alive and to have the fullness of life. As creator, he splashed a rainbow across the twilight sky to add joy and hope to the hearts of all people. As redeemer, he spoke of Good News and urged people to focus all their energies on a change of heart, on the Beatitudes, on reconciliation, and the life of the Spirit. He called people friends and bade them be near him in his kingdom.

It was in the context of this invitation to be with him that Jesus gave his final command and promise to his disciples.

"Go, make disciples of all the nations. . .and teach them to observe all the commandments I gave you. And know that I am with you always, even to the end of time" (Matt. 28:19-20).

This invitation, command, and promise are the wellsprings of Catholic schools: an invitation to know him more clearly and to love him most completely; a command to make disciples by teaching his message and proclaiming his Good News; and a cherished promise that he would abide with us in a community of believers until his second coming. The Catholic school is a "privileged place" to hear that invitation, that command, and that promise. Next to the family, it is the most effective place for Christians to search the inscrutable mysteries of revelation and to be assured that even before the world was made,[5] God had decreed to call each person to life and to prepare each person for the fullness of life.

In the Catholic schools, young people learn Christ's commandment to love one another. They are taught that this is the greatest of the commandments. The Catholic school is a living testimony of millions of Christians that Jesus is alive in his community and is continuing his promise to strengthen each "with the utter fullness of God."[6]

Since these three wellsprings flow into the formation of Catholic schools, at least three questions need to be answered. Who is this Jesus who invites every woman, man, and child to follow him? Why is the Catholic school considered a product of his command to teach the truths of salvation and revelation? What is the essential connection between his promise to be with his people until the end of time and the community of believers in pursuit of academic excellence in a school?

Jesus Is Rabbi

Like an overture to a great musical composition, the opening verses of the Fourth Gospel assert St. John's major theological theme of Jesus' origin. He is Word; He is *Logos*, the divine utterance and the complete revelation of God. He is the personification of the wisdom

of God and the ultimate of divine revelation; he is also source of grace and truth. "The Word was God" (John 1:1).

Forty-one times the New Testament calls Jesus teacher. He is not an ordinary teacher, but a rabbi, a religious teacher, the one who indicates the way to God. Jesus, the teacher, invites all to find his wisdom. He taught as no one else did; he spoke about God with authority. He used simple parables about mustard seeds and leaven in bread; he spoke of birds and fish, of rain and storm clouds. He praised his Father for sending sunshine on the just and unjust. Even though he was author of nature and created the stenciled song of the meadow lark and the tall tapers in the evening sky, he did not quote nature's law to the people who flocked to hear him. Rather, he preferred to reveal the great mystery of religion: that the almighty author of all of nature is a loving Father, *Abba*.[7]

One of the greatest compliments a Jewish student could pay a rabbi, a teacher, was to ask the master to teach the student a method of prayer. In this context, a disciple asked Jesus to teach them how to pray, just as John the Baptizer had taught his disciples. In response to this request, Jesus "said to them, 'Say this when you pray: Father, may your name be held holy, your kingdom come'" (Luke 11:2).

In prayer, as taught by Jesus, the disciples are told to ask for forgiveness of sin, but only after they had practiced forgiving others. Finally, Jesus plunges to the heart of revelation when he tells them in prayer to say, "Do not put us to the test" (Matt. 6:13; Luke 11:4), the test being the final encounter with evil which will be so catastrophic that no one would survive unless the time is shortened. Jesus' prayer is simple, direct, loving, yet threatening. It is consistent, however, with the message of the Galilean ministry when he first proclaimed the Good News from God. "The time has come," he said, "and the kingdom of God is close at hand. Repent, and believe the Good News" (Mark 1:15).

Jesus' teaching is a message and a method. The message is that every woman, man, and child is called to a glorious kingdom; the kingdom is now. Hence, everyone is brother or sister with a common Father in God. However, the kingdom has not yet come with all its perfection, "Thy

kingdom come." So Jesus gave a method of salvation, one of conversion. He said all must "repent," which is interpreted to mean: all must have a change of heart. Old values and rigid mind-sets must be rooted out so that in their place will grow the pursuit of righteousness, a heart of mercy and peace, a single-mindedness of purpose and a thirst for justice. These followers will see God. Jesus' parable of the sheep and goats dramatized for all generations that when the time comes, disaster will befall those who ignored the cries of the poor, the orphaned, the widowed and the hungry.[8] But all those others will share his glory who made the joys and the hopes, the griefs and the anxieties of the people of their age, especially those who were poor or in any way afflicted, their own joys and hopes and griefs and anxieties.[9]

The invitation to follow him was like a road map to Jerusalem, a real city in Judea and also a symbol of all the Messianic traditions, including defeat on the cross. St. Luke uses these symbols when he says, "He resolutely took the road to Jerusalem" (Luke 9:52).[10] He applied the symbols to the life of the apostles when he told them to take up their cross daily and to set priorities between the values of time and those of eternity.[11]

When Jesus finally entered Jerusalem, he knew his time had come. He shed tears over the people of Jerusalem and the utter destruction of the city of Davidic kings. In swift succession, he was betrayed by one of the Twelve, condemned by Jewish religious leaders and the representative of Rome, and deserted by most of his followers. He died in ignominy, but he rose in glory. Only when Jesus appeared to Mary, to Peter and John, to the disciples of Emmaus, and finally to a large number of followers did they understand his invitation to follow him. In Jesus' dying and rising, they found again the Light of the World and became firm believers, even to the shedding of their blood. The promise was fulfilled; Jesus was with his people until the end of time.

Jesus' Command: Our Response

What does it mean to be a follower of Christ today? Does he still inspire apostolic works in the hearts of modern men and women? The answer is a vigorous yes. They are called to have a "new heart and a new spirit"[12] and to be a "new creation;"[13] only then will persons be able to understand deep in their souls the new commandment. St. Paul describes the change this way. "Your mind must be renewed by a spiritual revolution so that you can put on a new self that has been created in God's way, in goodness and holiness of truth" (Eph. 4:26).

To understand the new commandment, the modern Christian must see Jesus in the role of lawgiver or a new Moses. He carefully prepared his followers by parable and exhortation. When questioned about love of neighbor, he told the story of a man who was wounded by robbers and left to die. A Samaritan came by and gave the wounded man loving care; all who heard the story were encouraged to do likewise. Jesus told another group that they should remove hatred from their hearts before offering gifts in the temple; love of neighbor was more important than gifts or sacrifices. He asked his followers to welcome little children in his name, to forgive enemies, to do good to those who injured them. All of this was a prelude to the new commandment. "I give a new commandment: love one another" (John 14:34).

The Old Testament painted a picture of Moses on Sinai receiving the Ten Commandments of God amid thunder and lightning. In stark contrast, this new lawgiver sat quietly at a last supper with friends. In a hushed whisper, Jesus revealed the love the Father had for him and with unhurrying pace and majestic simplicity, he added, "As the Father has loved me, so I have loved you. Remain in my love" (John 15:9). This was the background to the new command.

The Jews listening to Jesus had memorized not only the words of the Ten Commandments, but also the details of Sinai, the intonations of the teachers, and the dire threats of Moses. Were the followers of Jesus to smash the tablets of the Law as Moses once did? No. The commandments were

from God, but they did not contain the whole message which would be given only by the Son. Jesus is the Word, the new revelation; and so with absolute and unique authority, he gave an eleventh commandment.

> This is my commandment: love one another, as I have loved you . . . You are my friends . . . You did not choose me. No, I have chosen you; and I commission you to go out and to bear fruit . . . What I command you is to love one another (John 15:12-17).

What is new about this commandment? The main difference between the Decalogue of the Old Testament and the new commandment of love is that Jesus wanted more from his followers. The Ten Commandments assert the sovereignty of God and are an important code for establishing people's rights. They express a morality flowing from the principle, "Do not do to others what you would not want others to do to you." They are laws that have come down through the ages in many languages and are supported by many ethnic cultures. When they were enshrined in the Bill of Rights for the United States and in the Declaration of Human Rights of the United Nations, they were a listing of rights to life, liberty, and security. They were rights not to be enslaved or tortured. They were protections for all human acts of interdependence.

Although the Declaration of Human Rights assumes the dignity and equal rights for all people, and then demands that humans be not enslaved, degraded, or subjected to unfair treatment, Jesus wants more. Jesus says that more will come to all people if they love one another as he loves the Father and the Father loves all his children. In a most solemn setting, as fearful as Mount Sinai, Jesus will sit on his throne before all nations. He will shunt to his left side those who ignored the hungry, the illiterate, the naked; those who did not visit the sick or the imprisoned; those who did not welcome the stranger or give a cup of cold water in his name.[14] He will not condemn them for lying, stealing, or infidelity; he will condemn them because they did not follow his far more demanding command of love. He will condemn them because they did not offer other persons, made in the image of God, a decent life with food and shelter and leisure

to be human. They had a positive right to these goods and services to grow to their potential as human persons, and followers of Jesus cannot be content if they have not caused harm to other people. They are called to a new way of life, a life of love of one another as the Father loves all human beings.

To love others as Jesus loves all people is to promote not just generic rights and duties but very specific means to attain human development, like food, clothing, shelter, rest, medical care and social services.[15] In the new way of love, Jesus relativized every institution, even religious ones, because he wanted to insist that institutions are made to serve the people. People are not the slaves or the creation of institutions. "The Sabbath is made for man, not man for the Sabbath" (Mark 2:27). All of creation, Jesus is saying, is made for all people and when this is translated into a statement of human rights and duties, it gives priority to people over property, to the needs of children over economics, to protection of the elderly and the unborn over the gross national product (GNP).[16]

The new commandment of Jesus was revolutionary and would, unless suppressed, lead to a new way of living. This new commandment, filled with his Spirit, has the power to change hearts. The Spirit has the power to create "a new heaven and a new earth." People were being called to form one human community in a divine milieu because "God lives among men" (Rev. 21:3). The command of love is a call to revolution because the forces of evil, of selfishness, and of greed for power, cannot be overcome until every man, woman, and child comes together in love for one another. Only when people seek the welfare of others spontaneously and universally, will we have a new earth. True, the kingdom of God exists among us, but the parousia has not yet arrived. The Christian community, building on justice, is never perfect; the very laws and regulations of the Christian community, or any community, testify to the existence of sinfulness and the constant need to be reminded that all humans are on pilgrimage. But the Spirit of God urges and produces growth in community because "God is love" (1 John 4:7-8).

Catholic schools seek to transform the world according to the way of love. Every methodology for effective teaching of this vision and these values must be called into action. Justice must make faith "living, conscious, active."[17] Faith must move justice to a Spirit-filled morality of love for all people. Slogans of peace are only preludes to actions of cooperation among people. Songs of brotherhood will be validated only if the lectures on peace have made for social reform.

Jesus' Promise: Our History

Jesus promises a *shekinah*—the Jewish word for presence. Jesus promised to be present whenever two or three were gathered in his name.[18] He also promised to be with his people until the end of the world, that harvest season when the tares and weeds planted by the wicked one would be "gathered up and burned in the fire" (Matt. 13:40). Now in the final verse of St. Matthew, Jesus promises to be present, "yes to the end of time" (Matt. 28:28).

This is the heart of the Christian religion. Christians believe that Jesus is present: with us, among us, within us. He is our personal life; he is the life of the world. He inspires people to private prayer even "when we cannot choose words in order to pray properly" (Rom. 8:26). He forms two or three gathered together in his name into a community, and he does this "always"—which means "all the days," whether the days are glowing with joy or are dark with disaster.

After the discovery of America, Christians from Europe flocked to the new world; they carried a flag for their king and a cross for their church. Along with the adventurers and gold seekers, there were families to colonize the vast new territory and religious men and women to preach the word of God and open schools.

Missioners walked with the conquistadors. One built churches and schools; the other built forts and outposts of civilization.

America grew. Colonies became states, isolated farms

became towns and then cities. America's population rapidly increased as did the number of Catholics in the country. Even though many Catholics spoke English, they were opposed by the Nativists and the Know Nothings because of their loyalty to the visible head of the church in Rome, a foreign government. Even though they held many religious beliefs in common with other Christian religions, they were persecuted for others. In the public school system, which was financed by government money, Catholic children were an abused minority because of Protestant domination in teaching, textbooks and prayers. When the ideal of Horace Mann for the "Common School" in America became the non-denominational school of the land, Catholic parents and bishops could no longer consider public education a suitable substitute for educating Catholic children.

From 1829 to 1884, Catholic leaders issued warnings to parents with children in the public elementary and secondary schools. They tallied the acts of violence against the children in the schools; they publicized the burning of convents and the flight of nuns to other states and cities. They showed the officials of the public schools offensive textbooks and the lies about the disloyalties of Catholics. They pleaded for justice; they experimented with compromise. When all the avenues of cooperation had failed, 71 bishops of the Catholic Church in America met in November 1884 for the Third Plenary Council of Baltimore. The hierarchy directed that a parochial school should be erected in each parish and be maintained forever.[19]

Jesus is present today; he is alive. Just as he came to give life and to give it to the full, so he is alive today to share his life and his spirit with all people. He is teacher; he inspires prayers to God, his Father and the Father of every human being. Prayer makes people conscious of their sisterhood and brotherhood. Jesus is present when people pray, especially when they pray together. He is present in joys and sorrows; his presence is light and shadow: light to show the new way; shadow created by a cross. His presence is the power of the Judeo-Christian culture, of great art and learning, of lives of heroes and ordinary people. His presence gave birth to the Catholic schools.

Summary

1. Catholic schools are a privileged place where children and youth can hear the invitation of Jesus Christ to follow him, the command to love each neighbor as the Father loves all his children, and the promise of his abiding presence.
2. Catholic education rises from belief in the life, death, and resurrection of Jesus Christ. His life is a model for living; his teaching is a guide for growing to the fullness of human potential. The schools state this boldly because Jesus, risen Lord, is dynamically present to his church and to all who seek him.
3. After restating the Ten Commandments during his public life, Jesus gave a new commandment. He wanted more from his followers. He wanted a love of neighbor so deep that all the listings of human rights would be expanded by the love made possible because of his Spirit of love, the Advocate.

Suggested Readings

Cooke, Bernard J. *Ministry to Word and Sacraments.* Philadelphia: Fortress Press, 1976. An in-depth study of the formation of the early Christian community and the call to serve one another according to each person's charism.

To Teach as Jesus Did. Washington, D.C.: National Conference of Catholic Bishops, 1972. A sensitive pastoral message on Catholic education, which closes on a strong note of hope.

2. CATHOLIC EDUCATION: LEARNING AND BELIEVING

The Catholic school is unique because it is a religious community within an academic community. As a school it is a community of learners and teachers, administrators and parents, staff and resource people. At the same time, it is a faith community of young Christians and adults who come together to make Christ present among them in a special way. There is always a two-fold purpose in a Catholic school: learning and believing. To be an exemplary Catholic school, there must be the proper blend of learning and believing.

Catholic schools should not neglect the human goals of schooling by tampering with the proper purposes and methods of academic programs. For example, "individual subjects must be taught according to their own particular methods. It would be wrong to consider subjects as mere adjuncts to faith or as a useful means of teaching apologetics."[20] On the other hand, Catholic schools should not neglect the religious goal of growing in faith as an individual or as part of the believing community just because they are very effective in promoting the skills and knowledge of a humanistic program.

Neither learning nor believing should be neglected. Rather, the very growth in human skills and learning can prepare people for a synthesis of religious truths and a peak experience of believing. At the same time, the ever-deepening of belief in the death, resurrection, and abiding presence of Jesus Christ is an energy that builds the faith community but also binds an academic community together in support, trust, interaction, dialogue and love.

The Catholic school is an academic center. It is a com-

munity of believers. It is an effective educational endeavor precisely because it is an integrator of faith and life and culture.

Catholic Schools: Academic Centers

When the church entered the specific mission of education, it respected the nature of a school and the integrity of the subject areas. It is an educational commmunity with its proper goals and activities; it is a school, not a welfare agency or a retreat house. A recent document by the Sacred Congregation for Catholic Education in Rome describes the school in virtue of the church's mission.

> The school must be concerned with constant and careful attention to cultivating in students the intellectual, creative, and aesthetic faculties of the human person; to develop in them the ability to make correct use of their judgment, will, and affectivity; to promote in them a sense of values; to encourage just attitudes and prudent behavior; to introduce them to the cultural patrimony handed down from previous generations; to prepare them for professional life; and to encourage the friendly interchange among students of diverse cultures and backgrounds that will lead to mutual understanding.[21]

A large majority of parents, according to surveys in 1963[22] and 1969[23], sent their children to Catholic schools because they believed Catholic schools offer better training in academic subjects and in study habits than do public schools. In a 1974 survey of parochial schools, the most frequently mentioned main reason for selecting a Catholic school was "better education";[24] about one-third of the respondents made this choice. Religious instruction and the better discipline available in Catholic schools also were named by one-fifth of the respondents.

When Catholic parents who did not send their children to Catholic schools were asked their reasons for choosing the public school, they responded it was "by default more than on the basis of any positive attraction."[25] Thirty-eight

percent of these respondents said a Catholic school was not available or it was too far away. Another 24 percent considered the Catholic school too expensive but only nine percent chose the public school because they wanted a better education than that offered in the Catholic school.[26] Two recent reports, one on minority children in private elementary schools (90 percent of which were under Catholic auspices) and the other on minority students in Catholic elementary schools, reveal significant facts.

In the first survey, the Catholic League for Religious and Civil Rights randomly selected 64 private schools in eight large cities in the United States.[27] The report identifies the families as low-income, minority; one-third of the students were Protestants, 56 percent were black, 31 percent were Hispanic; all were paying some tuition. The report shows that these schools succeed in academic subjects, not by taking the cream of the crop, but by emphasizing socialization through creation of a special educational environment. The administration of those schools was decentralized, with emphasis placed on local accountability. The report also gives high marks to student behavior, as judged by attendance, cooperation with the teachers, respect for one another, and reports from parents. The schools' main strength was support from parents. The report, however, indicates that many of these very effective schools were in danger of being closed because of financial problems.

These schools reported quality education as measured by scores in such standardized tests as the Iowa Test of Basic Skills. The study also reports high job satisfaction among the lay teachers and a healthy balance among veteran teachers (those with 10 years' experience or more), those at the middle level, and the newcomers. Ninety percent of the teachers held bachelor's or master's degrees; 10 percent reported they have "other" degrees.

The second report, *Catholic High Schools and Minority Students*,[28] is an analysis by Andrew Greeley of 7000 sophomores and seniors to determine which variables explain the differences among private and public school teenagers. Two thousand black and Hispanic students were included in the samples to analyze the perceived superiori-

ty of Catholic education for minority students.

The report indicates that black and Hispanic students in Catholic schools are twice as likely (44 to 22 percent) as those in public schools to report more than five hours of homework a week[29] and nearly 30 percent more students are likely to say that they are confident they will graduate from college.[30] Catholic school minority students in standardized tests were half a standard deviation above public school minority students. Young black students achieve superior academic results especially when they are in a school where most of the students are white.

Much of the difference between public and Catholic school minority students' achievement can be accounted for only when one takes into consideration the disciplinary environment, the quality of instruction, and the religious ownership of the school.

According to the report, Catholic schools do a better job for minority young people for about half the per-pupil cost—$1000 a year less than public schools.[31] (Only about $200 of the $1000 per-year difference can be attributed to low teacher salaries.)

The success of the Catholic schools with minority students is not among those who came from affluent and well-educated black and Hispanic families but among precisely the opposite—from the less affluent and non-college educated families. Success in eliminating social-class impact on educational achievement means the Catholic schools do in fact what the public schools claim to do, namely, provide an equality of educational opportunity, independent of the social class of parents. The Catholic school, in the actual order, seems to be the real "Common School" of this country.

Effective Catholic Secondary Schools

In 1981, Dr. James S. Coleman, a prominent sociologist, touched off a round of debates over federal educational priorities when he published *Public and Private Schools,* the largest survey of nonpublic schools ever conducted by the federal government (58,728 sophomores

and seniors in 1016 public, parochial, and other private high schools around the country). The principal finding is that students learn more in private schools than in public schools.[32] Two other important findings are that private schools provide a safer, more disciplined and more ordered environment than public schools and that public schools are more internally segregated than the private sector.[33]

Dr. Donald A. Erickson, writing for *Momentum*, identifies one tactical error in the Coleman report:[34] that private schools *produce* better cognitive outcomes than public schools, rather than simply stating that the findings *suggest* that private schools make a specific contribution, which is independent of the students' home life and the parental choice to send a child to a private school. Coleman's evidence suggests that the higher academic achievement of students in private schools is a contribution of the school.

Erickson gives a good summary of the notable differences between public and private schools, as detailed in the Coleman report.

> The private school teachers were more committed to insuring that students learned. More time was spent on instruction in the essential academic subjects. Every type of problematic behavior that Coleman examined was less prevalent in private schools. Though the discipline was more strict, and though "student rights" were not guaranteed by many legal safeguards that apply to public schools, the private school students felt they were treated more fairly and had a greater sense of control over their own destinies. Students were absent less. More homework was assigned, more was done, and less time was spent in staring at television. Parents were more supportive.[35]

Erickson, a notable researcher in private education, draws out of the Coleman report a significant implication, and one which is a keystone in his own research. One of the most distinguishing characteristics of private schools, Erickson reports, is superior social climate.[36] None of the above quoted characteristics of effective private schools is guaranteed to exist in all Catholic schools. None of the

elements that come together to create a superior social climate and, hence, superior academic achievements in Catholic schools, is so firmly entrenched in Catholic schools that it could not be rooted out by new federal or state restrictions on private schools or laws that would take away the rights of private schools to be different from the governmentally-funded public school. The superior social climate, which is the strength of the private school, must be allowed to flourish for the sake of the students, the parents, and in a special way for the democracy that makes private education an acceptable alternative to public schooling and a good competitor.

What is this superior social climate that Erickson identifies in the private schools? In his own research, Erickson presents a conceptualization of this type of a school and describes it as a *Gemeinschaft* Model with four characteristics.[37]

The *Gemeinschaft* Model is an association of people who have special commitment, a sense of unity, a consensus on goals and an awareness of their specialness. First, he states, the higher commitment from teachers, students, and parents flows from their involvement in the school and a sense of responsibility to prevent its failure. The sense of specialness of their school elicits an emotional quality of dedication and mission; it also elicits enthusiasm and voluntarism. The second quality of the *Gemeinschaft* Model is community, which means more than a job-oriented group. It is mutual support and appreciation; it is trust and caring; it is justice and social cohesion. All these elements create community and produce satisfaction among teachers, students, parents, and other supporters of the school. The third component of the model is consensus on goals, objectives, priorities by teachers, students, and parents. This quality brings essential agreement, cooperation, shared expectations. The fact that all groups within the school agree on the main policies and activities underscores the importance of voluntary affiliation to create the school's superior social climate. Freedom to choose is a hallmark of private schools. A fourth quality of the *Gemeinschaft* Model is exceptionality—that specialness of the school which is its mission or distinctiveness. Here

again, the opportunity for people to be involved in the choice is an important ingredient.

> On the one hand, students in Catholic secondary schools are diverse in race, social class, religious practice, and family background. On the other hand, they are relatively homogeneous in their commitment to learning, the community life of the school, and the humanistic values espoused there. Furthermore, the small size of many schools reinforces these shared values. . . .This contributes to a strong sense of community.[38]

Finally, a Catholic school is an academic center that promotes the development of potentialities of individuals through a challenging curriculum which "emphasizes core academic courses." It insists upon more mathematics, science, and foreign languages than do public schools, and with an English curriculum that develops skills in writing, grammar, and communication, the Catholic school helps students reach out to higher levels of achievement like appreciation, analysis, and imitation of literature.[39]

Contributing mightily to this academic environment are the teachers because they "expect all students to master a core academic curriculum, regardless of background characteristics."[40]

Catholic Schools: Community of Believers

Why were Catholic schools organized in the United States when the colonists and frontier people had such a long list of priorities, not the least of which was survival?

About 20 years ago, some were saying that Catholic schools were formed from a beseiged mentality and that they were no longer needed because the church was not being openly persecuted, the public schools were no longer dominated by Protestant religions, and the large Catholic school system was too expensive, divisive, and worked against the ideals of the "Common School" of America. Such a critique of the Catholic schools needs a response. A study

of history will show that there was much violence connected with the founding of the Catholic schools, but historians will be called upon to determine if this violence was a cause of the Catholic schools or merely a condition in which the founding of the Catholic schools took place.

Most education in America had its roots in religion. This was true for the Puritans in Massachusetts who wrote into law a mandate to educate children, called the Old Deluder Act of 1647,[41] because they considered ignorance Satan's weapon to keep people from a knowledge of scripture. It was true for the Quakers of Pennsylvania, for Catholics during the earliest years in Maryland, and for the Anglicans in Virginia. Catholics in Maryland were disenfranchised in October, 1654,[42] and they were persecuted in New York because of their loyalty to the pope of Rome. In the 19th century, after the Declaration of Independence and the Bill of Rights, Catholics suffered job discrimination and violence by the Know Nothings, the Nativists, and the K.K.K. The problem was particularly acute in public and Catholic schools. In public schools, Catholic children were forced to read vicious stories about their church and to use the Protestant prayer book and song book. They suffered ridicule in and outside the classroom.[43] At the same time, convents of the teaching sisters were burnt to the ground and the sisters had to flee for their lives. Their crime was teaching little children in a Catholic setting. From 1829 to 1884, the bishops urged parishes to open schools to save the faith of the children and to protect them from violence. In 1884, the Third Plenary Council of Baltimore ordered pastors to have schools in each parish.

Many other details could be added to show how violence touched the Catholic Church and school and how both were besieged by prejudice and persecution. This bigotry is etched in American history. Catholics kept these memories alive lest the treasures they fought for slip through their fingers like sand. However, violence to the church and the besieged state of the schools during those years in the 19th century should not be called the *cause* of the Catholic school system. They certainly were the *condition* which existed in the founding of the schools, but a condition is not a cause.

No one expressed the real cause of Catholic schools in America better than did Archbishop James Gibbons of Baltimore in 1884.

At the close of the council, he wrote a pastoral letter to all the clergy and laity in America explaining the bishops' stand in support of Catholic schools.[44] It took him four pages to list some of the reasons for the long discussion among the bishops at the Council on Christian Education.[45] "Popular education has always been a chief object of the Church's care," he says, adding, "It is not too much to say that the history of the Church's work is the history of civilization and education."[46]

He recalls how the church, after the fall of the Roman Empire, brought literacy back to Europe and civilization to the semi-barbaric chieftains and their people; he recalls the role of the church in founding schools and universities throughout Europe. All these efforts, plus the "first beginnings and unexampled growth" of schools and academies in the United States, testify to the church's quest for "the beauty of truth . . . knowledge that enlarges our capacity both for self-improvement and for promoting the welfare of our fellow-man."[47] These words of Gibbons, as Apostolic Delegate, do not reflect a besieged mentality.

The church, he insists, wanted to give every individual the enlightenment needed to qualify that person for higher responsibilities, especially because this was an era of popular rights and liberties. Also, this was a country that needed active individuals and influence "in the body politic." Education must make a person "not only clever but good. . . . True civilization requires that not only the physical and intellectual, but also the moral and religious well-being of the people should be improved, and at least with equal care."[48] These are not the words of a man with a besieged mentality.

Finally, Gibbons addresses all denominations and vigorously calls them to realize that "reason and experience are forcing them to recognize that the only practical way to secure a Christian people is to give the youth a Christian education. (This) is not an antagonism to the State; on the contrary, it is an honest endeavor to give the State better

citizens by making them better Christians."[49] This certainly is not the cry of a besieged mentality. It is a forecast of how the doctrine of Christian education will develop and find fuller expression in each generation of believing people. "To secure a Christian people" has been reworded into covenant language, "to create a community of believers."

In 1884, the Catholic population had grown to 6,259,000, and pastors and parishioners continued to build schools for the reasons given by Archbishop Gibbons. By 1920, there were 6551 elementary schools and 1552 secondary schools.[50] In 1965, Catholic schools enrolled 5,481,325 students in 10,879 elementary schools and 2413 secondary schools.[51] Although the parishioners were generous and the teaching orders of women and men were doubling and tripling their involvement in Catholic schools, even in 1963, the church was educating only 44 percent of the Catholic population of school-aged children.[52] This was only a few years before the American bishops would issue a pastoral message on Catholic education and restate in modern words what Archbishop Gibbons had stated in 1884. "Community is at the heart of Christian education," they affirmed in 1972, "not simply as a concept to be taught but as a reality to be lived."[53]

Why do parents send their children to Catholic schools? In 1840, if they had been asked that question, parents might have listed several reasons: to guarantee a good education; to prepare them for work and civic responsibility; to protect their children from violence; to strengthen their faith; and to maintain their ethnic identity. In 1884, and for the 60 years that followed, they would have added another reason, namely, to obey church law.

In 1969[54] and 1973, parents were asked that question, and responded: better education (34 percent); religious instruction (19 percent); more discipline (18 percent); and many other reasons.[55] In the multiple-choice questions, there was no place to indicate as a "main" reason the "forming of a Christian community" or "to experience a community of faith." Yet in informal conversations, at meetings and social events, parents use language which sounds like Archbishop Gibbons' "to secure a Christian people." They speak of the Catholic environment of the school, the trust and coopera-

tion of teachers, the sense of worth of the individuals. These parents may praise the academic effectiveness of the school. They may show their support through many hours of volunteer work. They may spontaneously and enthusiastically choose to participate in special eucharistic celebrations at school or on retreats. They may never use the word, but they perceive the reality of what is called the community of faith. They perceive the strength of the Catholic school as an academic center, which also is a community. When they and the students say they have school spirit, they are praising something more than just a good curriculum or sports program, more than a dance or a play; they are talking about an abiding Spirit that has brought them together. It is the Spirit that supports them in all their projects and leads them to a sense of oneness. They perceive what the American bishops, in 1972, called community.

Catholic Schools: Integrators of Faith and Life and Culture

To form community in a school is to teach as Jesus did. Jesus, the teacher, had one main lesson to bring from the Father for all people to learn, namely to be one with one another as he is with the Father. His whole public ministry was aimed at forming people into a unity. His followers would have a "variety of gifts";[56] some would be apostles, others would be prophets, teachers, administrators;[57] but all would form one body, the mystical body of Christ.

Catholic schools have been brought into existence by a believing community of laity, religious, and clerics. In these schools, students and parents, and teachers and administrators form the mystical body of Christ. They are his voice to proclaim to this century the Good News of salvation. This community is not primarily a matter of social arrangement; it is born of the Spirit and a common vision of the meaning of life. When this vision of life is founded on the death and resurrection of Jesus, it inspires many forms

of Christian living and the Catholic school is one expression of this vision.

In a Catholic school, founded by a believing community, students come together to learn trust and confidence but also the three R's and religion. They are willing to take risks in developing their own potential and talent because teachers and classmates make them feel their worth.[58] They learn to grow more and more secure in their families, in their schools, and in their neighborhoods until they mature to a sense of oneness with all people. They learn to live in harmony with different types of people from many different nations. They gradually come to realize why community is so important to the Christian way of life.

The Catholic school community, as the body of Christ, seeks the proper functioning of that body. Hence, it discourages discord, and shuns the quest for power. Because it prizes each person as a child of God, the strong will help the weak, and the rich will serve the poor. Love will be the bonding force because love is not jealous or boastful, rude or selfish; love "is always ready to excuse, to trust, to hope, and to endure whatever comes" (1 Cor. 13:7). Even though Jesus saw his own community of apostles wither in the despair of Calvary, he prayed that they would be a community at the Last Supper because no other way would be appropriate for free human beings. No individualistic mode of salvation would understand or appreciate that "God is love" (1 John 4:8). Individuals, to abide in him, must abide in a community of love.

Students in Catholic schools are learners and believers. They learn better because they are believers within the community; they believe more deeply because their religious instruction helps them to be literate Catholics, faithful to the living voice of Christ in his church. Their learning and believing are reinforced by the experiential activities of serving others in imitation of him who came "to serve, not be served."[59]

Summary

1. The Catholic school is a community of learners and believers: the learners are encouraged by this community to cultivate all their intellectual, creative, and aesthetic potentialities; the believers are encouraged by this community to grow in faith in Christ's presence and influence in the world.
2. To teach as Jesus did is to form community.
3. Although Catholic education developed into a system of schools in the United States during the period of violence when Protestantism dominated the public schools, the original and most basic purpose of Catholic education is and has been to teach Jesus.
4. Catholic schools are communities, but they are not isolated from the mainstream of American life, nor are they a divisive force in this country.
5. Parents are the primary educators of their children. As such, parents have a right to choose the type of schooling they want for their children and a right to be involved in preparing school policies and activities.
6. Catholic schools should continue to make use of the reports of researchers to identify the effectiveness of the schools, the needs of youth today, and the data required for informed decision-making.

Suggested Readings

The Catholic School. Boston: The Daughters of St. Paul, 1977. This document of the Congregation for Catholic Education develops more fully the *Declaration on Christian Education* from the Second Vatican Council.

Lay Catholics in Schools: Witnesses to Faith. Boston: The Daughters of St. Paul, 1982. A document of the Congregation for Catholic Education in praise of lay teachers in the school.

3. CATHOLIC EDUCATION: WHO'S RIGHT? WHOSE RIGHT?

In 1929, when Pope Pius XI wrote his encyclical, *Christian Education of Youth*, he asked, "To whom does education belong?" To three societies, he answered: namely the family, the civil society or state, and the church. He soon added, "First of all education belongs pre-eminently to the Church."[60] In a second and third part of the encyclical, he details the rights and duties of parents and of the state, reacting all the while to the problems of his day: totalitarianism in Russia, Germany, and Italy. Only toward the end of the 56-page document does the Pope speak of the child and of the formation of "the true Christian . . . the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."[61]

In the intervening years, between 1929 and the Second Vatican Council in 1965, the world reeled and tottered in wars directed by totalitarian states that extolled the state over the dignity of the human person by making the child "the mere creature of the State."[62] So the council in 1965, in its *Declaration on Christian Education*, spoke of the new ambitions of people and issued a new description of education of young children. It builds a new statement on the fact that people "are more aware of their own dignity and position, more and more they want to take an active part in social and especially economic and political life."[63] The immediate result was the new ordering of those involved in education. The *Declaration* speaks, in the first place, of the person to

be educated; then the parents, the church, and the state. The first part of this chapter will address the "dignity of a human being, (and the) inalienable right to an education."[64]

The Child and Young Adult

Who is the student in the Catholic school? Philosophers call the student a person "endowed with intelligence and free will,"[65] with rights and duties that are universal, inviolable, and inalienable. The philosopher uses the language of natural law and sees the person's dignity and freedom as "center and crown" of all creation. The theologian, "endowed with light from God,"[66] sees each student as a reflection of God's love and personal care and calls the child "the image of God."[67] With this light, the theologian can offer solutions to problems facing children and adults and bring the light of faith to bear on the rights of God's people when those rights are in conflict.

Since the student in a Catholic school not only is a person with natural rights and duties, but is also a child of God who must show love even as he or she experiences the love of God, so teachers in the Catholic school must be trained to help this student. Teachers must be both philosophers and theologians.[68] As philosophers, they must "aim at the formation of the human person in the pursuit of his ultimate end and of the good of societies of which, as a person, he (or she) is a member, and in whose obligations, as an adult he (or she) will share."[69] As theologians, they see their students elevated by Incarnation and they seek to help them conform "their personal lives according to the new person created in justice and holiness of trust."[70]

Each student is a unique person, living in space and time, developing a personal history through social interaction with others. Each student feels a freedom to create dreams and expand horizons, yet each one is aware of limitations of bodily vitality, physical development, and spiritual capabilities. Each person is marvelously structured to know truth, seek unity, create beauty, and experience grandeur. Yet each child or adult, even in the most exalted moments, does not

feel fully integrated. This combination of power and limitation creates a restless human heart, as St. Augustine noted so many years ago. However, this glimmer of light and this restlessness of the human spirit make it possible for parents and teachers to educate the child, to lead the student forth through stages of intellectual, moral, social, and religious development of individual potentialities.

Gradually, the child becomes the young adult. While still in the Catholic school system, these students begin to detect in the depth of their consciousness a law which summons them to love good and avoid evil. In the most secret core of their being, young adults become aware of God;[71] their consciences are sanctuaries of the Lord. Their precious powers of thinking and willing, in imitation of God's thinking and willing, are marvelously enhanced because they recognize intuitively that God is present to them.

Maybe, for the first time, these young adults detect their own dignity as human persons and the dignity of every other human being. Many more years of education may elapse before these students can conceptualize this basic perception of human dignity and freedom into principles of morality. It may take even more education—education to moral responsibility—before the young adult has the energy to move to actions that respect all human beings. However, the child and the young adult in Catholic schools not only mature in knowledge of human dignity and appreciation of the natural order of creation, they also are encouraged to carry these truths into action because they see themselves and all persons as images of God.

When students in Catholic schools learn that Jesus Christ lifted up all of creation in his Incarnation and transformed human life and dignity with his reconciliation and love, they will be adding to their understanding of nature a deeper appreciation of their rights and duties from a Christian theology. Their dignity is not just a human right; their dignity is grounded in God's covenant with each and every human being on pilgrimage to his kingdom.

Fortified by the theology of the image of God, teachers in the Catholic schools stress the individual's human dignity and universal human dignity because they want to use

a common language with all people who teach and believe the Declaration of Independence and the Universal Declaration of Human Rights in the Charter of the United Nations. They want Catholic school students to have a common language with the other citizens of this land, who are seeking liberty and justice for all. These Declarations are taught as moral imperatives, which guide the movements of governments and the actions of peoples of all nations. These Declarations are foundation stones for governments built on freedom and dignity; they also inspire fellowship and peace. Hence, Catholic schools not only study the philosophical and theological basis for these Declarations; they will be judged Catholic only if teachers and administrators reinforce these propositions of reason in a setting of faith in the Fatherhood of God.

The dignity of the student in a Catholic school and in a truly American "Common School" is not identified with ethnic origin or wealth or social status. This is a cherished dogma for Americans and Christians. Even when educational experiments in America, like the "melting pot" theory, tried to force all ethnic groups into one form of education, Catholic schools supported pluralism in ethnic parishes and schools, but at the same time, taught unity, *E Pluribus Unum.* When inner cities and suburbs separated poor from rich, minorities from white, the resultant housing patterns forced the public schools into a segregated system. At the same time, the Catholic schools, even in the face of huge financial problems, maintained a racial, religious, and economic mix. Donald Erickson states that some recent research suggests that "Catholic schools may be more 'public' than the public schools...and public schools often reflect the pronounced racial or socioeconomic segregation of their surroundings."[72] Catholic schools may be more *common* than the "Public Common School." Catholic administrators will not allow Catholic schools to become havens for those seeking segregation; they see segregation as draining the nation's moral righteousness and as opposing God's plan of equality for all his children.

Catholic schools reach out to touch the children in cities and towns of America because schools are a "privileged"[73]

place to facilitate students' sense of dignity and freedom, and at the same time a world-view of hope. The student is the reason for the Catholic school. This simple statement implies many serious consequences for the direction of the school.

Schools and the national associations of Catholic schools should use research to identify the new needs of students today and to find new techniques and methodologies to meet these needs.

Teachers should recognize and respond to the individual differences among students; for example, differences in personality patterns, in academic talents, in stages of moral and social awareness, in stresses from living patterns caused by poverty, an alcoholic parent, or life as a latch-key child.

Teachers should use daily the opportunities they have to show their regard for the dignity and worth of the children as individuals; they should also avoid pejorative labels for the children.

Administrators should annually review the rules and regulations governing the lives of the students to see if the rules contribute to the child's dignity and social well-being.

Administrators can arrange schedules and activities to promote the outcomes for the students rather than the preferences of adults.

Schools should progressively allow students more and more involvement in the direction of their programs and the formulation of school regulations.

The child and young adult need careful guidance to be able to make morally-mature decisions. In this area of values, Catholic schools can be of great service to their students. First, the Catholic school can be straightforward and aboveboard in proposing Christian values as part of the schooling because parents and students have chosen the Catholic schools for their stated values. Secondly, they can avoid the pitfalls of heavy-handed indoctrination or a hidden (and therefore, irrational) curriculum. Thirdly, the Catholic school will not be expected to be neutral on critical issues as are the public schools, or to steer clear of moral

topics. Catholic schools, as in any good pedagogical setting, must not be indoctrinative; but, they are expected to teach students how to become engaged in critical thinking and to compare arguments with value judgments. Teachers in Catholic schools are privileged to be able to help students recognize what are true values in their lives, what are hidden values that are subtly propelling them into actions, and what values are not worthy of those who have been redeemed in Christ.

Guiding students to decision-making is the most solemn and sensitive area of teaching. Here a teacher must proceed with care. The teacher is only a facilitator and must not intrude into the other person's sacred core. The teacher shows others how to identify moral issues (as distinguished from local customs or rules of manners) and how to marshal data on those issues to make an informed decision. The teacher also is a support if the student feels a tension or disequilibrium in passing from one level of moral reasoning to a higher level; the support helps the student generate realistic solutions.[74] With patience, the teacher must use the Socratic method, role playing, debating, and other techniques so that students will examine their moral choices in light of immediate and long-term results but also in light of universal consequences. The teacher also is in a position to ask the student to relate the decision to a passage in the Bible. Always, the teacher is helping students move from their present level of moral discernment to a more universal judgment that reaches up to elements of faith and justice.

This purpose of education can be briefly described in educational and theological terms. It is to help persons to hear the internal promptings of their being, to discriminate lower from higher motives (the heteronomous from the autonomous motives), and then to make a decision to act in accordance with the higher motive, even those motives of universal principles of justice and love of God.

This is a most significant goal of education in a Catholic school. For hope springs eternal in the hearts of teachers that each student will learn how to make decisions as one "who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the super-

natural light of the example and teaching of Christ."[75] If this be the case, teachers can be assured that students, in the course of their daily lives, will make decisions that will serve justice. They also will, in significant decisions, be conscious of peace in their souls, peace which St. Ignatius of Loyola called consolation.[76] If they have made their decisions with reason and generosity, and grace and hope, these students as adults will be experiencing God in that consolation, and that peace will be a divine approbation that there exists a concordance between their decision and the divine will.

Parents: The Primary Educators

Where does the Catholic school receive its mandate to teach children? From parents. Catholic schools have strong academic programs and communities of faith because of the consistent support and encouragement of parents. According to an article in *Link*, in 1982, parents sent 3,026,000 children to Catholic schools because they needed assistance in educating their children in academic subjects, in religious instruction, and in moral values.[77] This chapter enthusiastically recognizes parents as the "primary and principal educators"[78] of their children; it proclaims a partnership between parents and school. This section also addresses the obligation that the state and the church have to help parents educate their children.

"The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."[79] These are the words of Supreme Court Justice McReynolds in the 1925 case referred to as *Pierce* v. *Society of Sisters,* which is regarded as the Magna Carta for parochial and private schools. The decision struck down as unconstitutional any unreasonable interference with the liberty of parents and guardians to direct the upbringing and education of children under their control. It also points out that rights guaranteed by the Constitution may not be abridged by legislation and that no state can standardize its children by forcing them to accept instruction from public schools only. As did the encyclical of Pope Pius XI, the *Declaration*

on Christian Education, and many other church documents, so the Supreme Court of this land declared parents to be the primary and principal educators of their children.

Parents are the first to help a child develop, to attempt new skills like walking and talking, and to direct the formation of habits like table manners or social customs. The earliest years are most significant for child development, years when outside influences are minimal. Even before school age, the child is exposed to values: from peers and siblings, neighbors and friends, comic books and music of all types, T.V. and advertisements. Often, children are overwhelmed by the number of choices they must make each day and as a result some flee from the contradictions and confusion by being apathetic, inconsistent, very docile or very hostile.[80] The whole process of sorting out values and making decisions is aggravated if the child is left alone frequently, as is the latch-key child, or is being torn between divorced parents or is living with only one parent.

Parents can wonderfully influence their children, but during the school years, children are under the influence of teachers and the school environment more hours than they are directly under the influence of parents. This being the case, cooperation between parents and teachers is essential.[81]

Parenting is a long-time process; it is not finished when parents bring their children to school for the first day of class. In the past, parents may have felt too busy or inadequate to participate in the education of their children once they were enrolled in schools. In the past, parents may have considered their cooperation with the school to be limited to sporting or social events. Now, parents want more influence, as is evident from a resolution passed a couple of years ago by one Catholic Parent-Teacher Group, which read in part:

> Whereas, Parents have the right to be the primary educators of their children and the right to choose the type of education they want for their children;
>
> Whereas, the Archdiocesan Council of Catholic Parent-Teacher Groups has become aware that units consider their primary function to be fund raisers, Now therefore, let it be
>
> Resolved, that Parent-Teacher Groups encourage pro-

grams and services for providing parents with information on matters pertaining to their educational role, and . . . that while fund raising is a necessary and worthy project for units, the Archdiocesan Council undertake a concentrated program to help parents become more aware of their rights and responsibilities as the primary educators of their children.

Research and experience have proven parent-teacher relations contribute to the fullness of the educational experience for the child. The child develops best who finds love and care both at home and at school. Hence, more and more schools are asking parents to share information about their children with teachers, and teachers are comparing their perceptions of the children with parents. Research also shows that parents who are involved with the school are parents who manifest the greater satisfaction with the school.

Parents are now given opportunities to experience the school's community of faith. At a meeting, like a back-to-school night, parents perceive the community in an academic activity. At other times, they will be called to pray as a community or to participate in a retreat or a special eucharistic celebration. Parents continue to attend social events at school, but they also are asking important questions about school policies, religious instruction, and academic goals. They serve on committees and in some schools, parents are required to be personally involved by giving some hours of service each year.

Parents have become effective leaders in schools through participation on school boards or boards of education. The rationale for such participation briefly is:

> Catholic schools must regenerate associations of parents, precisely because the Catholic schools cannot be whole until parents take their rightful place as leaders in the sphere of influence which permeates the school. Parents belong in Catholic schools because they have primary right as chief educators for their child's formation in faith and values. Catholic schools enjoy the confidence of parents solely because these schools reflect parent values and seek parental input.[82]

Catholic Education: Whose Right?

Catholic schools have yet another reason to emphasize the parents' primary role in education, namely, to add vigor and vitality to the national effort to educate all children. Archbishop Ireland, in his famous speech in 1890 before the National Educational Convention, asserted the duty of the state "to maintain schools in which all children, the poorest and the most abandoned would be instructed."[83] Ireland insisted that instruction of children is necessary for good citizenship in America and even approved of compulsory education. He praised the "free schools," but he insisted that this praise was of free schools in the abstract; he praised them for being able to impart "secular instruction."[84] He did not praise them for what they were not doing or could not do, namely introduce "positive Catholic dogmatic teaching" and the teaching of faith and morals. He would like to have had state schools fit for Catholic children, but he was unwilling to expose children of Catholic parents "to the chilling and devastating blast of unbelief."[85]

Catholic parents today are part of the most comprehensive educational program in the world. Americans use a large part of their tax dollars for instruction of children and youth because they believe that the common good demands this all-out effort to overcome not only illiteracy, but also to develop the intellectual and human potential of all Americans. American Catholics contribute their tax dollars to this educational fund, but if they choose to use their right of sending their children to a private school, they must pay a double tax: the tax dollar to the government and the tuition to a private school.

One of the greatest threats to the freedom and dignity of each and every person in the nation would be the prospect of a tax-supported, compulsory educational system that allows no alternatives. This is the model that has been used by totalitarian states. This model enables the state to control curriculum, prescribe textbooks, and institute programs that conform to the prevailing ideology. Catholic school administrators admit that the double taxation on parents, who

send their children to Catholic schools, is an unjust and almost unbearable burden, but it is a price parents are reluctantly willing to pay to be part of the great educational ideal of America, freedom of choice.

Parents, by freely choosing a private or nonpublic school in the United States, are doing a service not only to their children, but also to their local and national governments. Their support of private schools keeps alive a true alternative to a monopolistic education of the public school system.

Such is the state of the art of taxation at this point of history in this country (not in other countries) and the determination of the United States Supreme Court. Parents of Catholic school children may have to wait many more years before they receive a just recompense for their tax dollar. Maybe it will come as a tax credit or a voucher.

History has demonstrated that justice came slowly to some people in America. Parents of Catholic school children have not yet received justice; they may overcome this opposition when they become more astute politically.[86] In the meanwhile, they continue to support an alternative form of education for American citizens and they continue to insist on their rights as expressed in the First and Fourteenth Amendments of the United States Constitution.

Catholic Education: Parents and Church

Just as parents are ready to admit that they need help in the education of their children in academic subjects, so also they admit that they are not prepared to teach the doctrine of the church or interpret sacred scripture according to modern hermeneutics. Parents turn to the church for this help, and the church in the new Code of Canon Law describes "the duty and right" it has "to assist men and women so that they can arrive at the fullness of Christian life."[87] Canon 796 states,

> #1. Among educational means the Christian faithful should greatly value schools, which are of principal assistance to parents in fulfilling their educational tasks.

#2. It is incumbent upon parents to cooperate closely with the school teachers to whom they entrust their children to be educated; in fulfilling their duty teachers are to collaborate closely with parents who are to be willingly heard and for whom associations or meetings are to be inaugurated and held in great esteem.

The new Code of Canon Law puts the duty on pastors "to arrange all things so that all the faithful may enjoy a Catholic education."[88] In another Canon, "the diocesan bishop is to see to it" that schools imparting an education imbued with the Christian spirit are established.[89] Another Canon declares that Christians "have a right to a Christian education."[90]

Yet Catholic schools have been closing in great numbers since 1965, when there were 13,484 Catholic schools with 5,481,300 students enrolled.[91] In 1983, there were 9401 Catholic schools with 2,968,000 students.[92] The loss is staggering. True, some loss is due to lack of schools in the suburbs; some relates to financial support. In addition, however, there seems to be a lack of clerical confidence in the educational mission of the church. Two priests, one on the East Coast and one on the West Coast, tallied this lack of confidence or interest on the part of their brother priests.[93] At the 1983 national convention of the National Catholic Educational Association, they reported one of their findings: priests ordained 11 to 20 years expressed the greatest disagreement and indecision on the value and effectiveness of Catholic schools. They also reported that their research indicates that even though the Catholic schools were more effective in training young Catholics than the present CCD programs, priests perceived Catholic schools as using a disproportionate amount of parish revenue for the number of parishioners served, and that priests were reluctant to support the establishment of new Catholic schools.

These same researchers listed some conclusions. They believe that diocesan priests should be considered as a prime focus of formation and support, if they remain the formal and informal decision-makers in determining the future of Catholic schools in a parish, region, or diocese. Those who are soon to become pastors, the report suggests, should

become informed on the history, mission, contribution, potential, and financing of Catholic schools. It encourages pastors to look at lay boards for help and to bring laity into full participation in the apostolic mission of the schools.

The Catholic schools carry on the mission of the church by offering an effective education for time and eternity. Catholic schools are an ethical undertaking wherein parents and church work together to guide children to Jesus Christ and to offer them a Christian vision and values for life, a code and a creed, a perception of humanism, and the Beatitudes of Christ. The church needs this partnership with the parents because in the present culture, it is very difficult to present to children a true "synthesis of culture and faith, and a synthesis of faith and life."[94] The church needs the schools today more than at any other time in history and for the same reasons that the American bishops gave in 1972.

> Schools naturally enjoy educational advantages which other programs either cannot afford or can offer only with great difficulty. A school has a greater claim on the time and loyalty of the student and his family. It makes more accessible to students participation in the liturgy and the sacraments, which are powerful forces for the development of personal sanctity and for the building of community. It provides a more favorable pedagogical and psychological environment for teaching Christian faith.[95]

Since 1884's Baltimore Council, parents frequently have been urged to support Catholic schools. Now, parents are urging the priests to support Catholic schools. Today, as the church continues to respond to the call of the Second Vatican Council, it needs the Catholic schools to help its members cope with change and sustain the vision of hope that is so characteristic of students formed in Catholic schools. The Catholic schools have a good record for passing on the values of the church. Because of the decreased enrollment, in less than 20 years, the schools are forming 2,500,000 fewer children. Church and home must renew their partnership; priests and parents must work together for the children in the church. "Suffer the little children to come to me" (Matt. 19:14).

Catholic Teachers: Lay and Religious

When the new school term began in September 1983, 146,913 teachers reported to 9401 Catholic schools. *Some were new; most were veterans of* years in the classroom. Some were men; in the elementary schools, many more were women. Some were sisters, brothers, priests; 113,595 or 77.3 percent were lay people.[96] Who are these women and men who "are of first importance to impart a distinctive character to Catholic schools"?[97]

Teachers are "of first importance" because they direct the educative process in the classrooms and design all the learning experiences for millions of students to grow. They create the classroom environment of trust and caring; they organize extensive and complicated subject matter into goals and specific objectives on a daily basis. Although students must, in the long run, be their own source of motivation, a good teacher is an inspiration, a sustainer, a prodder and a puller, a guide and model, a philosopher, sociologist, psychologist, and loving mentor.

The Second Vatican Council focuses on the significance of the teachers.

> Beautiful indeed and of great importance is the vocation of all those who aid parents in fulfilling their duties and who, as representatives of the human community, undertake the task of education in schools. This vocation demands special qualities of mind and heart, very careful preparation, and continuing readiness to renew and adapt.[98]

A recent document from Rome, although describing the lay Catholic in schools, can be considered as speaking to lay and religious teachers first on their professional status, and then on their vocation as Christians. They are "sharers in the 'priestly, prophetic, and kingly functions of Christ'," and apostles with a mission.[99] This section will consider both roles of the teacher: professionalism and apostolic calling.

"The first requirement . . . is the acquisition of solid professional formation," the document announces.[100] This preparation includes competency in a wide range of cultural,

psychological, and pedagogical areas. "A teacher must also be constantly attentive to the socio-cultural, economic, and political environment of the school."[101] Personal contact with students is encouraged "not just (as) a methodology by which the teacher can help in the formation of the students (but also as) the means by which the teachers learn what they need to know about the students in order to guide them adequately."[102]

Teachers are "of great importance" because they "contribute to integral human formation"[103] not by simply transmitting a body of knowledge[104] but because they help "to form human persons."[105] They help in "the development of all the human faculties of the students, together with preparation for professional life, formation of ethical and social awareness, becoming aware of the transcendental."[106] The Catholic teacher is inspired by the Christian concept of the human person as image of God and will pursue with great diligence with the students "the fullest development of all that is human, because we have been made masters of the world by its Creator."[107] Catholic educators are challenged to make "human beings more human" precisely because they propose Jesus Christ as both the model and means of all perfection.[108]

The document further states that teaching "cannot be reduced to professionalism alone. Professionalism is marked by, and raised to a supernatural Christian vocation. The life of the Catholic teacher must be marked by the exercise of a personal vocation in the Church."[109] What the document is asking of teachers is that they become aware and act consciously from the fact that they have a vocation, a mission in the church, an apostolate of teaching. This consciousness of a vocation is awakened in four ways.

In the first place, teachers should be reminded that they are members of the People of God, with a special calling to personal holiness and apostolic mission. They are called "to restore all things in Christ."[110] They renew the temporal order by giving it a Christian inspiration and by permeating the world with the spirit of Christ.[111] Teachers are the witnesses of Christ" and "they reveal the Christian message

not only by word, but also by every gesture of their behavior."[112]

Secondly, teachers have a right to expect preservice training in spiritual formation from bishops, diocesan offices, *pastors and religious leaders.* Specialized teacher training centers should be established "to provide the kind of professional training that will best help Catholic educators to fulfill their educational mission."[113] The ordinary teacher training programs in universities do not even mention the vocational aspect of a teacher's life and work.

Thirdly, consciousness of their vocation will be kept alive by inservice programs offered at the school. These are programs that look to personal sanctification and apostolic mission and religious formation.[114]

Fourthly, raising consciousness of one's vocation also should be a personal and daily exercise—usually in a quiet place at the end of the day, alone with the Alone. The time could be very brief and unstructured. Or, it could be an exercise in awareness in five movements. A brief description of the five parts of the Examination of Consciousness[115] follows:

1. Give Thanks. At the end of the day, one praises the Lord in his or her own words or in the words of the Psalmist, "Give thanks to Yahweh for he is good, his love is everlasting" (Psa. 108:30). This is a time to reflect on the gifts of the day—the sunshine, a smile, a song, or life itself, recognizing that all these precious gifts are on loan. This is a pause of gratitude that generates light to see many other gifts that have come from the hand of God.
2. Prayer for Light. The second movement of the evening prayer is a petition for light—light to see what thoughts, words, deeds, and omissions may have interfered with "restoring all things in Christ." This has to be a strong searchlight (a heavy prayer) to illumine personal attitudes and rigid mind-sets, prejudices and taboos, that lie deep in the subconscious. Hence, a special prayer to the Holy Spirit for light.
3. Review of the Day. The third step is to allow the memory to move through the day, listening to the many words that have influenced thoughts or deed, and seeing self

alone and with people. The memory will recapture some joys and sorrow in full living color; other instinctive likes and dislikes will be more difficult to hold in focus because nature allows the mind to blot out many human encounters of each day. The reflective review can focus on a smile that a child gave when recognized in class or on a child's frown, noticed out of the corner of the teacher's eye, a frown of loneliness or fear.[116]

Quite spontaneously, a teacher can recall how effective the lesson plan was for the day, or how abrupt an answer was given to a student's question because the question was considered irrelevant by the teacher but not by the student.

Some activities of the day will beget joy; others, regret, sorrow, or shame. The reaction of joy is a sign of conformity in our deepest self and an experiencing of God; the reaction of regret or sorrow is an inner recognition that there was a lacking of conformity between personal desires and God's will.

In such an Examination of Consciousness, people learn to identify their internal feelings as a voice of God sounding in the sanctuary of their souls. God communicates with his people. His Spirit brings to consciousness the interior struggle that St. Paul so graphically described. "I fail to carry out the things I want to do, and find myself doing the very things I hate" (Rom. 7:14). The period of reflection is a holy time because God is communicating with an individual person and expanding the mental horizon of conscious self. God is a friend; the one who listens is aware of the power to follow the call of the friend or to ignore it.

4. Sorrow and Conversion. Recognizing the signs of peace and disturbance leads one to the fourth movement of the daily period of reflection. Teachers have been identified as wounded healers, people who bring healing to others but who also are in need of healing. In the very act of acknowledging their weakness and sorrow, teachers can be opening their human hearts to a healing and a conversion. Contrition is sorrow for sin, not sorrow unto death as haunted Judas, but a sorrow unto life like Peter's. True sorrow is a seed and should be allowed to grow until it yields its fruits of conversion and commitment.

Conversion is a change of heart, from selfishness to selflessness, from egoism to love of neighbor. It is a personal decision to listen to the voice of God at the center of one's being, calling for love of neighbor, service to all people, and fidelity to discipleship. Conversion makes commitment possible. When the personal call of God is combined with the call of God from scripture, the church, and the sacraments, the interior peace that the teacher feels so personally is translated into words, like those of St. Paul, "Thanks be to God through Jesus Christ our Lord" (Rom. 7:25)! The conversion leads to commitment.

5. Commitment. At the close of this consciousness-raising exercise in the evening, the teacher is encouraged to strengthen the conversion by acts of faith and hope. The teacher's personal life harmonizes with the Word of God, and this harmony gives light to new ways of restoring all things in Christ.

Catholic Administrators: Stewards of People and Things

How have women and men been prepared to assume the responsibilities and the stewardship of the administration of Catholic schools? Some learned the daily patterns of the school in an internship; others moved from the role of teacher to head mistress or head master or principal with scant awareness of the subtleties between authority and authoritarian governance or the tensions between seeking the best for an individual and serving the common good. Those who sought advance training in school administration ended up with courses in public school law, public school finance, public school administration, public school supervision. None of the practical details of such courses had an immediate application to Catholic schools. Yet, no public or Catholic university offered a degree program in educational administration that was designed specifically to meet the needs of Catholic school principals until 1976 at the University of San Francisco and at Fordham University in New York. The College of St.

Thomas in St. Paul started such a program in 1978, and other universities have expanded their programs to meet this crucial need for Catholic school administrators.

The administrator in a Catholic school is one who serves as manager, academic leader, creator of the school's environment, and religious leader. "Here am I among you as one who serves" (Luke 22:27), Jesus told his apostles who were disputing over their rank and authority. In that context, school administrators see themselves as those who serve. From phone calls to unscheduled visits of parents, from informal chats with teachers to budget reports, from annual census reports to wounded knees on the playground, from roof repairs to hiring faculty—these are but a few of the ways an administrator serves.

The administrator serves the school community as manager. Although the division of work is different at each school, those who direct the school are involved with budgets, public relations, job descriptions, development programs and accountability. They work with committees to generate long and short range plans; they supervise the plant operation and regularly inspect the plant for safety. They are stewards of the physical plant and operations, but their apostolic calling makes their stewardship one that is primarily directed toward teachers and staff, students and parents. Their priority is people; their service is to people. Their primary function is to free others to be able to teach or to learn better, to formulate designs and initiate structures only insofar as they will help the human process of education. Good management is hidden effectiveness; it does not break the sound barrier. It is "always patient and kind; it is never jealous, boastful or conceited; it is never rude or selfish; it does not take offense, and it is not resentful" (1 Cor. 13:4-5).

Principals and assistant principals serve the school's community as academic leaders. The first exercise of leadership in this area both in time and importance, is choosing coworkers in the apostolate of teaching. They verify professional qualifications, and they also interview prospective teachers about their interest in forming a Christian community and in contributing to the spiritual formation of students.

Administrators promote the overall academic goals of the school and determine, more than anyone else, the nature and success of the school programs. They listen to proposals for new courses, for inservice training, and for resource materials. However, their main service is to teachers, assisting and encouraging them with critiques, visits, and suggestions for updating and developing quality courses.

Administrators are in a position to be most effective in creating the school's climate or environment. They are able to imprint on the school a spirit of openness, cooperation or teamwork, and joy. They build the *Gemeinschaft*, the community spirit by listening, sharing, trusting, risking, caring. Conscious of those things which jeopardize the well-being of the school, they encourage voluntarism among the students, teachers, and parents. They praise others for cooperation and achievement; they capitalize on the specialness of their school as an organization with a mission. They even have control over the color schemes for corridors and classrooms, and use this power to create a spirit of well-being and harmony.

Before discussing the role of the administrator as religious leader in the school, it would be well to quote, by way of summary, from a recent dissertation.

> Principals who encourage initiative in their teachers, trust them to make good decisions (Tolerance of Freedom), are friendly and approachable and have high regard for their teachers' comfort and well-being (Consideration), and yet are able to apply pressure for the attainment of educational goals (Production Emphasis) have a decided influence on a school's readiness to change.[117]

Administrators, finally, are called to be the activators of the school's apostolic mission. They give high priority to the religion classes and with the help of prayer, the sacraments, and the eucharistic liturgies, they show that growth in faith is central to the purpose of the school.[118] Faith, as the content of revelation and the Christian message, is taught; faith "as the total adherence of a person under the influence of grace to God revealing himself"[119] is encouraged by word and deed, example and symbol.

The principal, whether lay or religious, summons the school's community to worship—that highest form of human activity. This community admits faults and omissions in a confession "to almighty God, and to you my brothers and sisters." Their eucharistic liturgy is an outreach to touch the hidden God, but they do not approach the altar alone. Together they call out to Jesus Christ as Mediator[120] and High Priest[121] to make present again the sacrifice in a cultic meal in memory of him. The saving power of Good Friday and Easter Sunday bring this community to become more and more truly what it is: the body of Christ. In this sacrifice the participants are joined more closely into a union of minds and hearts. The Mass is the central act of the church; it is the center of the Catholic school. The principal calls the community to this center.

The celebration of the Eucharist leaves its mark on the activities of the school. All service projects flow from this source. Early church fathers stressed the sense of community among worshippers so much so that they said the sacrifice on the stone of an altar was meaningless if not accompanied by a sacrifice on the altar of one's heart. Works of mercy and service programs to people in need are the fruits of eucharistic worship.

Summary

1. Catholic schools are a privileged place to help children develop a sense of their human dignity, freedom, and hopefulness. The baptized child has a right to Catholic/Christian education and the new Code of Canon Law reminds the bishops and priests of their duties in this area.
2. Since each child is unique, teachers should seek to recognize and respond to individual differences among students. Research and study of human development will facilitate teachers' search for ways to meet the individual needs of students.
3. The aim of Catholic schools is to help students to take on the mind and heart of Jesus Christ according to the traditions of the Roman Catholic Church.

4. Educating to justice and awareness of human dignity should be constitutive dimensions of every Catholic school.
5. The state has a right to educate children but this right must never interfere with the rights of the child or with parents.
6. Teachers in Catholic schools should acquire solid professional formation, and also should be conscious of their vocation to help form human beings according to the model of the God-man. They deserve specialized training; the ordinary teacher training program is incomplete for a teacher in a Catholic school.
7. An administrator in a Catholic school is one who serves as manager, academic leader, creator of the school's environment, and religious leader. Administrators deserve specialized training to be able to integrate faith and culture and to promote the spiritual life of students and faculty. The ordinary training in school administration is for public schools and is incomplete for training an administrator for Catholic schools.

Suggested Readings

Pope Pius XI. *Christian Education of Youth*. Boston: The Daughters of St. Paul, n.d. The first encyclical on education, written in 1929. It sought to combat totalitarianism with strong philosophical arguments in the first part. The application of some of these principles were never fully implemented.

Declaration on Christian Education. Boston: The Daughters of St. Paul, 1965. A forceful picture of education in the modern church and one of the last documents from Second Vatican Council.

Hollenbach, David, S.J. *Claims in Conflict*. New York: Paulist Press, 1979. A significant study of human rights in the Catholic tradition.

4. PERMEATION: VALUES OR HIDDEN AGENDA

No school is neutral. Moral values are as clear in some classrooms as an American flag mounted on the front wall. Moral issues are often hidden in the curriculum, such as a racist remark in the textbook or in a school activity like the prom, which is too expensive for the poor to attend. Moral education takes place every day in every school; sometimes it is an open debate, sometimes it is indoctrination (hidden and therefore, irrational). Moral valuing permeates the school. "There is in effect really no point in debating whether there should be moral education in schools. What needs to be debated is what form this education should take since we believe that moral education, in fact, 'comes with the territory'."[122]

Moral values are proposed in every school directly in the curriculum and in subject areas. They come alive in the literature classes with heroes and heroines, in history with vignettes of Washington and Lincoln. Social virtues pop out of reports on poverty; thrift from reports on economics. Direct moral education is part of every civic class on human dignity. Teaching American values has always been a goal in America's "Common School." Teaching values in itself is not to be feared but should be recognized for what it is. Teaching is never a neutral stance. However, it can be a deliberate attempt to impose values, to indoctrinate, or to change a person's orientation without rational consent. This is the hidden agenda. It, too, is part of schools.

New students may be in trouble for a few days because they are not aware of all the hidden persuaders in the school. Gradually, they learn the school's value system from the

rewards and punishments of the teachers. They watch to see if classmates are encouraged to work together on projects or in isolation. The students quickly learn the meaning of fair or foul play, of teacher-power and privileged status. From peers, they learn that "rock" is "in" and that leather is "out." They learn values from sports; they soon discover what people prize in citizenship. From the teacher, they learn much more than knowledge from the textbook. They are taught indirectly how to accept or reject others, how to take power or share it, how to stereotype people or seek out people with special needs. All this indirect or hidden teaching of values appeals, not to reason or the rational, but to the unconscious and the irrational.

Two conclusions should stand out from this short overview of the territory of moral valuing. First, every school and every teacher in every school is constantly proposing values to students, and hence, is constantly involved in moral education. Secondly, value education is direct and indirect: direct, as in careful and sensitive inquiry into moral issues in a passage of literature; indirect, as in hidden persuaders in peer groups, school rules, and teacher preferences. Moral education is inevitable. No Constitution of the United States or dictates of a superintendent can eliminate altogether the imparting of values. All an administrator can hope to do is to help teachers become conscious of appropriate ways of helping students respond to moral concerns and to recognize non-rational ways of passing on and learning values. The next section of this paper will not make sense unless the reader is convinced that schools are not neutral places for learning. Every facet of the school is laden with values and value-learning. Neutrality is a myth.[123]

Pierce Revisited

Sixty years ago, the Supreme Court of this nation declared, "The child is not the mere creature of the state."[124] This decision in the *Pierce* case guaranteed private schools' right to do business, and since 1925, it has been considered a Magna Carta of private schools and of the parental right to choose the education of their children.

Stephen Arons, however, thinks that *Pierce* did much more and he sets about to interpret the reading of the court decision in light of the First Amendment.

> The result of such a reading is that it is the family and not the political majority which the Constitution empowers to make such school decisions. A First Amendment reading of *Pierce*, suggests, therefore, that the present state system of compulsory attendance and financing of public schools does not adequately satisfy the principles of government neutrality toward family choice in education.[125]

Arons states forcefully that value-neutral education is not possible either in a religious or a secular education. He concludes that the neutrality required by the First Amendment can only be safeguarded if parents are provided with the "maximum practicable choice of schooling." He takes a strong stance against those who interpret the First Amendment in such a way that parents must sacrifice their rights guaranteed by *Pierce* as a price for attaining a "free" education in a public school, or sacrifice the tuition to send their child to a religious school that openly admits it is not value-neutral. Such a choice, Arons submits, is not constitutional.[126]

The poor are in double jeopardy. If they cannot afford tuition to a private school, they are deprived of educational choice and are forced by compulsory educational laws to a specific school in a specific district. Hence, they are deprived of the protection of the First Amendment and also of the equal protection clause of the Fourteenth Amendment. The poor seem classified by reason only of their economic status. This is not constitutional.

Arons, before he presents 25 pages of technical arguments against the present limited interpretation of *Pierce*, states, "What follows . . . is an argument that the *form* of compulsory schooling chosen by the state has profound and, in some cases, unconstitutional implications for the preservation of freedom of expression, as well as for the freedom of value formation which underlie the First Amendment."[127]

The child who was declared "not a mere creature of the state" should not now be forced to become a creature of

the value system of a state-financed and compulsory school system. Arons argues that just as the court would not allow the state to "standardize" children by forcing their entry into public schools, so the court would want the consciousness (and the value systems) of each individual to be preserved from government coercion. "The broad command of the *Pierce* principles as viewed by later cases is that government shall maintain a position of neutrality with regard to the content of the value-inculcation process."[128] Governments shall not force students into schools that are not neutral.

When the value-laden nature of schooling is considered against the court's insistence on government neutrality in manipulating beliefs or forcing children into a socialization process laden with values, then parents and policy-makers will ask for a restructuring of compulsory education laws to permit the fundamental civil rights of freedom of consciousness. Then, the children of a Catholic home, or poor children will be able to choose the type of school they want without penalty. They will then have the equal protection of the Constitution. They will not be compelled to attend a school which violates their consciousness.

Catholic Values

Catholic schools are not neutral. They propose many Christian values to the students, aboveboard and out in the open, in subject area and in co-curricular activities, in liturgies and other religious celebrations. Their teachers also have many indirect ways of presenting values, but they are techniques of teaching or symbols or posters that are supportive of the basic values of both the children and their parents. One way to show how Catholic schools take pride in their value-laden program is to recall some history of the last 45 years.

In 1938, Pope Pius XI praised the American church for its massive and generous involvement in school work. The Pope, however, indicated that he was worried that the enormous enterprise might lose its proper focus and become unduly influenced by the new philosophies of education, the new textbooks and scientific discoveries, and the use of ex-

periential learning. He therefore asked the bishops to draw up guidelines to insure the uniqueness of Christian schools. For he himself had quoted Pope Leo XIII, "Every subject taught (should) be permeated with Christian piety."[129]

Pope Pius XI urged schools to offer specific examples of how the teaching of Jesus Christ could be applied to problems of contemporary social living in America. These words echoed his exhortation from 1929. "It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit."[130]

The American bishops responded by creating the Commission on American Citizenship and gave the commission a broad mandate: prepare a statement of Christian principles for schools, edit special textbooks for the classrooms, and design a guide for the whole curriculum which would give direction for school programs toward growth in Christian social living.

The first goal was met when the commission, directed by Bishop Joseph Corrigan and Msgr. George Johnson, published *Better Men for Better Times* in 1943.

The second goal produced the *Faith and Freedom Series* of readers in 1941, authored by Sister Mary Marguerite, SND, Dr. Mary Synon, Sister Thomas Aquinas, OP, Sister M. Charlotte, RSM, and Mrs. Katherine Rankin.[131]

In 1944, *Guiding Growth in Christian Social Living* was prepared by Sister Mary Joan, OP, and Sister Mary Nona, OP, in three volumes. The directors for this elaborate design were Rt. Rev. Msgr. George Johnson and V. Rev. Msgr. Frederick G. Hochwalt. These volumes presented abundant materials and techniques to guide children to an awareness of their proper relation to God, to the church, to fellow citizens, to nature, and to self. This was 1944's answer to the issue of permeation.

Permeation, as an ideal, purported to introduce a sacred atmosphere into a school and a purposeful design to bring faith into all subject areas. Permeation in practice was dismissed by some and enthroned by others. Some saw it as false pietism that would destroy true learning and reduce subject matter to an exercise in piety. Others considered it

as the whole purpose of Catholic/Christian education and proposed "heavy-handed attempts to 'permeate' math and other subjects with Catholic concepts and values."[132]

In an effort to avoid the pietistic, Catholic educators dropped Catholic editions of literature books. They argued for academic growth through contact with great scientists, great literature, great histories; they would permit the human spirit to make its own application to elements of faith. Others, in their zeal to avoid pietism, went to such an extreme that the sacred symbols on classroom walls were removed in some schools and the school's distinguishing marks were identified with national test scores of students and the professionalism of the faculty. Permeation was not the slogan of the day.

In early 1970, the Chief Administrators of Catholic Education (CACE) department of NCEA began to ask hard questions at their annual meetings. They wanted to know, "Are Catholic schools different from public schools? If Catholic schools were using textbooks from government grants, teachers from public colleges, goals and objectives from regional accrediting associations, how are they different from their government-funded counterparts? And if they are not different, why should they exist?"

At this very time, the same question about identity was coming from a very unlikely source. The President's Panel on Nonpublic Education was mandated by President Richard Nixon on April 21, 1970 to study the financial problems confronting nonpublic schools. The panel was to draw up positive recommendations to the president for action that would be in the interest of the entire national educational enterprise. When the panel wrote out the first of 13 recommendations, the wording sounded like a repeat of the CACE question, "How are Catholic schools different?"

The panel recommended that each nonpublic school undertake the following: "(1) Clarify its unique identity as a voluntary enterprise by setting forth its particular goals and objectives within the context of its resources and commitments."[133]

In response to a CACE recommendation, NCEA established a program to clarify the unique identity of Catholic

schools in 1976. A committee collated all the suggestions that poured in from all parts of the country and designed an overall plan that reflected in great part the format of *Guiding Growth in Christian Social Living*. The committee recommended a new basic document on the theological philosophy of Catholic education, an analysis of existing effective Catholic schools, a study of the needs of students in the last quarter of the century, and the review of educational trends. All these parts would be brought together in a curriculum guideline with suggestions for implementation. Thus would the Catholic school be identified again as a unique part of the educational mission of the church.

After many meetings and many changes, NCEA accepted a totally new format. It is called *Vision and Values in the Catholic Schools*, a "comprehensive approach to integrate Gospel values within the Catholic school," Project Director Sister Carleen Reck, SSND, reported when it was launched in 1981.[134]

The focus of integration or permeation was taken away from techniques and activities and placed squarely on the shoulders of the faculties and administrators of the Catholic schools. They were to come together to share a vision: a vision of Jesus Christ calling them individually and corporately to a school's community of faith; a vision of restoring all things in Christ; a vision of bringing Christian values to all subjects, activities, and people in the school. The word, permeation, from Pope Leo XIII, was alive again.

Permeation is as old as the catacombs and as new as hi-tech computers, precisely because it is not a thing that one can insert into the school like a floppy disk into a computer. Permeation today is people who have heard a command, "Love one another as I have loved you." Permeation is a vision that animates many values—not a hidden agenda or crude indoctrination—but old values and modern values like those in the *Vision and Values* project from NCEA. Permeation is a sharing of the values of community, faith, hope, reconciliation, courage, service, justice, and love—eight values considered particularly necessary for these times. *Vision and Values in Catholic Schools* is a spiritual formation process of faculty and administrators so that subjects, en-

vironment, and student-faculty relations will be permeated with the spirit of Christ. *Vision and Values* is not an add-on to a busy teacher's schedule; it is a growth from within, which daily raises the teacher's sense of vocation to a level of consciousness.

Permeation is teachers with a vision, a world-view of hope that they bring to a classroom and share with students and parents. It is a heart burning with zeal and a love that is contagious. It is peace in the core of one's being but an active peace that gathers energy in service. It is justice weighing conflicting claims of rights and duties and it is justice that hears the cry of the poor and "those who hunger and thirst for what is right" (Matt. 5:6). Permeation is the teachers in Catholic schools who are struggling internally with the ideals of Christian social living and echo in their own lives the words of St. Paul, "I have not yet won, but I am still running, trying to capture the prize for which Christ Jesus captured me" (Phil. 3:12).

Catholic schools unabashedly promote values, while at the same time they serve well the educational needs of millions of Americans. They fit their values to a vision of each person as a child of God on pilgrimage. That vision and those values are kept alive by prayer and service.

One closing question should be asked again of students, parents, teachers, priests, bishops. Are Catholic schools worth the effort? Before answering that question, review briefly the record. Today, Catholic school students learn more than ever before. Their teachers have better academic and professional training. The buildings are modern and the schools have high technology equipment. The schools are safe, disciplined with solicitude, and have a socio-economic, racial mix of students. The schools have socialized the students in respect for government, political processes, and patriotic obedience. They also have socialized the students to be active members of the church, with religious literacy, knowledge of the faith, and practice of public and private prayer.

Is there one value that this value-oriented system of Catholic schools considers pivotal, crucial, all-important? Some may reply negatively to that question and retort that

faith, hope and charity are absolutely essential because they are theological virtues. They might add that the other virtues like justice, service and community are very important for these times.

The same question, however, may be pursued and asked differently. Do Catholic schools instill a specific belief about the ultimate nature of reality? Or, is there evidence that Catholic schools "instill in their students specific beliefs about how the world 'really' operates on a fundamental level?" Is there order in reality? Or, is life a charade, a road to chaos, a snare and delusion? Do students in Catholic schools develop a sense of ultimate values as they know better the conceptual framework in which they live and also a blueprint for living out their lives in conforming to their belief?

Hopefulness and Catholic Education

Greeley asked these questions in a scientific survey. To score responses, he devised a questionnaire to discover how people would react to sudden tragedies and crises. Then he would classify the answers under one of five headings: the religious optimist; the secular optimist; the pessimist; the diffused; or the hopeful.

> Religious optimists achieve belief in an optimistic future by denying the present evil. Secular optimists similarly deny evil in the world but they do not depend on God to support their contention. Pessimists are either hostile or resigned to the tragedies that befall us in life; there is no appeal to God nor is there any expression of confidence in a positive outcome. The diffused are basically a residual of those who have no clear systematic reaction.
>
> The "hopeful" respondents are those who display some understanding of the existence of evil while at the same time holding to their belief that the situation will end in a way that is ultimately positive and influenced by many benevolent factors. This is a subtle and multifaceted world-view.[135]

Through the next 12 pages of reporting on this convoluted

research, Greeley examines the relationship of attending Catholic schools and the church's basic approach to life as hopeful. Some of his conclusions are gathered together here.

1. "There is substantial relationship between attending Catholic schools for ten years or more and being a hopeful person."[136]
2. "Catholic education is twice as powerful an influence on hope as is educational level[137]. . . The value-oriented thrust of the parochial schools is to some extent accomplishing just what the schools were designed to do: promulgate and nurture a specific world-view."[138]
3. "Catholic education is still the stronger predictor of hopefulness"[139]—stronger, that is, than even parental religiosity.
4. "As an institution of secondary socialization, the parochial school has done quite well. . . more effective than religiosity of parents or the secular educational establishment."[140]
5. Do Catholic schools influence love of neighbor? "Catholic education and espousal of a hopeful world-view markedly increase the level of racial tolerance."[141]
6. "The hopeful people score highest on Catholic activism, use of Sacraments, approval of various kinds of changes stemming from Second Vatican Council. . . . They score lowest on anticlerical sentiment."[142]

Greeley gives many more comparisons between the hopeful and the optimist, religious or secular. Then he adds some important conclusions. "Parochial schools nurture and support a positive world-view. . . The direct influence of the school on hope is greater than the direct influence of the parents."[143] Then he shows the importance of the Catholic school to the life of the church.

> If the Church wants to husband its hopeful people, it must recognize the magnified importance of the parochial school system. In terms of human resources, Catholic schools are a tremendous asset for the changing church. They tend to produce people who are change-oriented and flexible, but secure in both their world-view and loyalty to past traditions and values. Parochial schools are also producing people who are

more tolerant of others and better able to cope with our increasingly diverse society.[144]

This is a great record for Catholic schools—more important than test scores, more important than bingo and buildings, more important than debt reduction. Schools are having a lasting and deeply spiritual effect on the lives of students. Only a word of encouragement and exhortation remains to be added.

To students: Have hope. The tedium of school work, the uncertainty of the future, the drug scene and the despair of many youths are harsh realities, maybe overwhelming at times. May your zest for life and your energy for risks be built on Jesus Christ, your hope.

To parents: Have hope. The bills and trials of sending your children to Catholic schools will be light burdens if you carry them with hope in your children's future. May your involvement in the schools' policies and programs increase and may your seasoned world-view be as strong in hope as you have been generous with your schools.

To teachers: Have hope. The church has great need of you, lay and religious. You are a tremendous resource for evangelizing the world. May your lives be permeated with the Spirit so that you will find it rewarding and sanctifying to share your values with students, parents, and co-workers in the schools.

To priests: Have hope. Your schools are your partners and co-workers in your vocation of proclaiming the message, forming community, and serving all people. The financial burdens of the school should not be weighed against the spiritual formation of the children. Suffer the children to come to you; suffer your going to the children.

To bishops: Have hope. The Catholic schools are teaching as Jesus did, just as you told them to do. They are building up the Mystical Body of Christ and forming communities with an abiding spirit of hope. They are your source of Catholic action in the future. They are grateful now that you have supported them by your forceful words and generous deeds.

Summary

1. No school is neutral with regard to moral values. Values are taught and caught in the schools. Hence, the present system of compulsory education and financing of public schools does not satisfy the principle of government neutrality toward choice in education.
2. The Catholic schools seek to permeate every educational experience within the guidance of the school with the message of love and the vitality of Christ's presence. Permeation flows from the faith of the believing community of the school and is not considered an artificial activity added on to the educational enterprise.
3. The Catholic schools have a vision and values: a vision of Jesus Christ calling all members of the school to be an active community of faith in restoring all things in Christ; values like faith, hope, reconciliation, courage, service, justice, and love.
4. The state is well served by the Catholic schools because these schools prepare citizens to function effectively with basic skills, academic training, and experiences in social living. The Catholic school also serves the state by keeping alive options for parents, by teaching explicitly the foundational truths of democracy, and promoting morality.
5. Catholic schools help students develop a world-view that sustains them in times of sorrow and joy; the students are hopeful people.
6. Bishops and priests are being urged by parents to keep supporting Catholic schools.

Suggested Readings

Arons, Stephen. *Compelling Belief: The Culture of American Schooling.* New York: McGraw Hill, 1983. An update on his profound study of the *Pierce* decision, along with other examples of the government interfering with the formation of people's consciousness and conscience.

Buetow, Harold A. *Of Singular Benefit.* New York: The Macmillan Company, 1970. A rather complete study of U.S. Catholic education with 14 pages of a selective bibliography of primary and secondary sources.

FOOTNOTES

1. See Matt. 28:16-20. New Testament translations will be from *The Jerusalem Bible*.

2. Frank H. Bredeweg, C.B.S., Data Bank Consultant. *United States Catholic Elementary and Secondary Schools 1983-1984* (Washington, D.C.: National Catholic Educational Association, 1984), pp. 8, 12, 18.

3. Eph. 2:20.

4. *To Teach As Jesus Did* (Washington, D.C.: National Conference of Catholic Bishops, 1972), #14. All references to this booklet will be indicated by *To Teach* and a paragraph number.

5. Eph. 1:4.

6. Eph. 3:19.

7. Rom. 8:15.

8. Matt. 25:41.

9. *Pastoral Constitution of the Church in the Modern World (Gaudium et Spes)* (Washington, D.C.: National Catholic Welfare Conference, 1966), #1. All references to this document will be indicated by *G.S.* and a paragraph number.

10. See also Luke 17:11; Luke 18:31; Luke 19:11.

11. Luke 9:25.

12. Ezek. 36:26.

13. 1 Cor. 5:17.

14. Matt. 25:41.

15. *Peace on Earth (Pacem in Terris)* (Washington, D.C.: National Catholic Welfare Council, 1963), #11; *Mater et Magistra* (Washington, D.C.: National Catholic Welfare Conference, 1961), #61.

16. *On the Development of People (Populorum Progressio)*, (Washington, D.C.: National Catholic Welfare Council, 1967), #22, 24.

17. *Decree on the Bishops' Pastoral Office (Christus Dominus)* (Washington, D.C.: United States Catholic Conference, 1965), #14; also quoted in *General Catechetical Directory* (Washington, D.C.: United States Catholic Conference, 1971), #17.

18. Matt. 18:20.

19. *Acta et Decreta Concilii Plenarii Baltimorensis III* (Baltimore: John Murphy, 1886), Decretum 199.

20. *The Catholic School*. (Boston: The Daughters of St. Paul, 1977), #39. This document of The Sacred Congregation for Catholic Education will hereafter be cited as *Catholic School* and a paragraph number.

21. *Lay Catholics in Schools: Witnesses to Faith*. (Boston: The Daughters of St. Paul, 1982), #12. This document of the Sacred Congregation for Catholic Education in Rome will hereafter be cited as *Lay Catholics* and

a paragraph number.

22. Andrew M. Greeley and Peter H. Rossi, *The Education of Catholic Americans* (Chicago: Aldine Publishing Company, 1966), p. 221.

23. Otto F. Kraushaar, *American Nonpublic Schools: Patterns of Diversity* (Baltimore: The John Hopkins University Press, 1972), pp. 104-5.

24. Andrew M. Greeley, William C. McCready, Kathleen McCourt, *Catholic Schools in a Declining Church* (Kansas City: Sheed and Ward, Inc., 1976), p. 227. Hereafter cited as Greeley, *Decline*.

25. *Ibid.*, p. 230.

26. When the Spanish-speaking parents were asked for their reasons for using non-Catholic schools, 40 percent responded that no Catholic school was available, and another 45 percent said they were too expensive. See Greeley, *Decline*, p. 235.

27. James Cibulka, Timothy O'Brien, and Donald Zewe, Inner City Private Elementary Schools: A Study (Milwaukee: Marquette University Press, 1982).

28. Andrew Greeley, *Catholic High Schools and Minority Students* (New Brunswick, N.J.: Transaction, Inc., 1982). Hereafter cited as Greeley, *Minority Students*.

29. Greeley, *Minority Students*, p. 46.

30. Greeley, *Minority Students*, p. 47.

31. Greeley, *Minority Students*, p. 105.

32. James S. Coleman, Thomas Hoffer, and Sally Kilgore. *Public and Private Schools* (Washington, D.C.: A Report to the National Center for Education Statistics under Contract No. 300-78-2808 by the National Opinion Research Center, 1981), p. xx.

33. *Ibid.*, p. xxii and p. xxv.

34. Donald A. Erickson. "The Superior Social Climate of Private Schools," *Momentum*. XIII, 3 (October, 1981), p. 5.

35. *Ibid.*, p. 6.

36. *Ibid.*, p. 6.

37. Donald A. Erickson, Lloyd MacDonald, Michael E. Manley-Casimir, Assisted by Patricia L. Busk, *Characteristics and Relationships in Public and Independent Schools* (A Summary) (San Francisco: Center for Research on Private Education, University of San Francisco, February 1979), p. 2.

38. *Effective Catholic Schools: An Exploration* (Executive Summary) (Washington, D.C.: A Report Published by National Center for Research in Total Catholic Education, National Catholic Educational Association (NCEA), pp. 24, 45-46. See also, *A National Portrait of Catholic Secondary Schools* (Washington, D.C.: National Catholic Educational Association, 1985), Chapter V.

39. *Effective Catholic Schools*, p. 19.

40. *Effective Catholic Schools*, p. 21.

41. Neil G. McCluskey, *Catholic Viewpoint on Education* (Garden City, N.Y.: Image Books, 1962, Revised Edition), p.2.

42. John Tracy Ellis, Ed., *Documents of American Catholic History* (Chicago: Regnery Company, 1961), Vol. I, p. 114. Hereafter cited as Ellis, *Documents*.

43. McCluskey, p. 11, footnote 9.

44. *Acta et Decreta Concilii Plenarii Baltimorensis III* (Baltimore: John Murphy, 1886), p. ci.

45. *Ibid.*, pp. lxxxii to lxxxvi.

46. *Ibid.*, p. lxxxii.
47. *Ibid.*, p. lxxxiii.
48. *Ibid.*, p. lxxxiv.
49. *Ibid.*, p. lxxxv.
50. James A. Burns and Bernard J. Kohlbrenner, *A History of Catholic Education in the United States* (New York: Benziger, 1937), p. 99.
51. *Statistics of Nonpublic Elementary and Secondary Schools, 1965-66* (Washington, D.C.: National Center for Educational Statistics, 1966), p. 17.
52. Greeley, *Decline*, p. 235.
53. *To Teach*, #57.
54. Kraushaar, p. 104.
55. Greeley, *Decline*, p. 227.
56. 1 Cor. 12:4.
57. 1 Cor. 12:28.
58. *Effective Catholic Schools*, p. 35.
59. See Luke 22:26-27.
60. Pope Pius XI, *Christian Education of Youth* (Boston: The Daughters of St. Paul, n.d.), p. 9. Hereafter cited as Pius XI and a page number.
61. Pius XI, p. 51.
62. Pius XI, p. 20. In this edition, a paragraph, Footnote #28 on page 20, is quoted from the U.S. Supreme Court Decision in the Oregon Case, June 1, 1925. It includes the words, "The child is not the mere creature of the State," used in the encyclical letter.
63. *Declaration on Christian Education—Gravissimum Educationis* (Boston: The Daughters of St. Paul, 1965), Introduction. Hereafter cited as *Declaration on Christian Education* and a paragraph number.
64. *Ibid.*, #1.
65. *Peace on Earth*, #9.
66. *G.S.* #12.
67. *G.S.* #12; Gen. 1:26.
68. Tensions in the Catholic tradition between the theologicial affirmation of human rights and the philosophical arguments for these rights are described by David Hollenback, S.J., *Claims in Conflict* (New York: Paulist Press, 1979), pp. 108-133.
69. *Declaration on Christian Education*, #1.
70. *Ibid.*, #2.
71. *Sharing the Light of Faith* (Washington, D.C.: U.S. Catholic Conference, 1979), #103.
72. Donald A. Erickson, "The Superior Social Climate of Private Schools," p. 7.
73. *The Catholic School*, #8.
74. Sister Mary Peter Traviss, OP. "The Principal, Moral Education and Staff Development." *Momentum*. VI, 4 (December, 1975), pp. 16-20.
75. Pius XI, p. 57.
76. *The Spiritual Exercises of St. Ignatius*. Translated by Louis J. Puhl, S.J. (Westminster, Md.: The Newman Press, 1954).
77. *Link*, March 1984. This is a new publication of the National Catholic Educational Association, Department of Elementary Schools, to help parents and Catholic educators share their view of education. In September 1984, the first volume of *The Catholic Parent* was published by NCEA's The National Forum of Catholic Parent Organizations.
78. *Declaration on Christian Education*, #3.

79. *Pierce* v. *Society of Sisters*, 268 U.S. 510 (1925).

80. Louis E. Rath, Merrill Harmin, Sidney N. Simon, *Values and Teaching* (Columbus, Ohio: Charles E. Merrill Publishing Co., 1966), pp. 1-10.

81. *Declaration on Christian Education*, #5.

82. Sister Genevieve Schillo, CSJ. "Putting Parents Where They Belong: The Parents' Organization and Catholic Schools," *Parentcator*. March-April 1982; Vol. 6, N. 2. See also *Teach Them: A Statement of the Catholic Bishops* (Washington, D.C.: U.S. Catholic Conference, 1976), p. 7. Also, Mary Benet McKinney. "Parental Leadership in a Vatican II Church," *Momentum*. XV, 3 (September 1984), pp. 18-19.

83. Ellis, Vol. II, p. 475.

84. *Ibid.*, p. 476.

85. *Ibid.*, p. 477.

86. Virgil C. Blum, S.J., *Catholic Parents—Political Eunuchs* (St. Cloud, Minn.: North Star Press, 1972).

87. *Code of Canon Law*, Latin-English Edition, translated and prepared under the auspices of the Canon Law Society of America (Washington, D.C.: Canon Law Society of America, 1983). Hereafter cited as Canon Law and a paragraph number.

88. *Ibid.*, #794.2.

89. *Ibid.*, #802.1.

90. *Ibid.*, #217.

91. *Catholic Schools in America—Elementary/Secondary*, NCEA/Ganley's 1983 Edition (Englewood, Colo.: Fisher Publishing Co., 1983), p. xiii. Hereafter cited as Ganley 1983.

92. Bredeweg, pp. 8 and 23.

93. The material in the text of this paper came from a handout at a presentation given by Father Schipper and Father Sullivan. Their facts and figures are found in their doctoral dissertations. Eugene P. Sullivan, "A Study of the Perception of Catholic Schools by Diocesan Priests in the Archdiocese of Boston." Doctoral Dissertation, Boston College, 1980. Carl Anthony Schipper, "A Study of the Perceptions of Catholic Schools by Diocesan Priests of the Archdiocese of San Francisco." Doctoral Dissertation, University of San Francisco, 1982.

94. *The Catholic School*, #37.

95. *To Teach*, #101.

96. Bredeweg, p. 18.

97. *The Catholic School*, #78.

98. *Declaration of Christian Education*, #5.

99. *Lay Catholics*, #6.

100. *Ibid.*, #27.

101. *Ibid.*, #35.

102. *Ibid.*, #33.

103. *Ibid.*, #15.

104. *Ibid.*, #16.

105. *Ibid.*, #17.

106. *Ibid.*, #17.

107. *Ibid.*, #18.

108. *Ibid.*, #18.

109. *Ibid.*, #37.

110. Eph. 4:12.

111. *Lay Catholics*, #8.

112. *The Catholic School*, #43.

113. *Lay Catholics*, #64.

114. *Ibid.*, #65-70.

115. I am indebted to George A. Aschenbrenner, S.J. for his new approach to the Examination of Conscience, which is familiar to those who have used the *Spiritual Exercises of St. Ignatius*. See Aschenbrenner's article, "Consciousness Examen," *Review for Religious*. Vol 31, 1972/1, pp. 14-21.

116. Arnold A. Griese, *Your Philosophy of Education. What is It?* (Santa Monica, Calif.: Goodyear Publishing Co., 1981). See pages 193-195 for other examples.

117. Sister Liam Buckley, CCVI. "The Relationship between Readiness to Change in Elementary Catholic Schools and the Faculty's Perception of the Leader Behavior of the Principal." A Doctoral Dissertation, University of San Francisco, 1984.

118. *A National Portrait of Catholic Secondary Schools*, Chapter VI.

119. *General Catechetical Directory*, #36.

120. Heb. 8:6; 1 Tim. 2:5.

121. Heb. 2:12.

122. David Purpel and Kevin Ryan, eds., *Moral Education . . . It Comes with the Territory*. (Berkeley, Calif.: A Phi Delta Kappa Publication, distributed by McCutchen Publishing Corp., 1976), p. 44.

123. Kraushaar, pp. 3-5 for a description of the Amish Case which went to the U.S. Supreme Court in 1971.

124. *Pierce* v. *Society of Sisters*, 268 U.S. 510 (1925).

125. Stephen Arons. "The Separation of School and State: *Pierce* Revisited," *Harvard Educational Review*. Vol. 46, No. 1 (Feb. 1976), pp. 76-104. Hereafter cited as Arons, *Pierce* Revisited. See also, Stephen Arons, *Compelling Belief: The Culture of American Schooling* (New York: McGraw Hill, 1983), and Stephen Arons, "Separation of School and State," *Education Week*. Nov. 9, 1982, p. 24.

126. Arons, *Pierce* Revisited, p. 78.

127. *Ibid.*, p. 79.

128. *Ibid.*, p. 90.

129. Pius XI, p. 44.

130. Pius XI, p. 44.

131. Harold A. Buetow, *Of Singular Benefit* (New York: The Macmillan Company, 1970), pp. 237-40.

132. Michael O'Neill. "Toward a Modern Conception of 'Permeation'," *Momentum*. May 1979, pp. 48-49.

133. *Nonpublic Education and the Public Good*—A Final Report of the President's Panel on Nonpublic Education (Washington, D.C.: U.S. Government Printing Office, 1972; Stock No. 1780-0972), p. 47.

134. NCEA President Rev. Msgr. John F. Meyers initiated action, naming a steering committee and appointing Sister Carleen Reck, SSND, as project director. From the beginning of the project, the director has guided the research, chaired the meetings, and shaped the suggested directions into the leaders' manual and participants' guide. Kettering Foundation contributed expertise in the design of the processes and the pilot materials. Sister Judith Coreil, MSC, joined Reck and together they have conducted workshops on *Vision and Values* for over 9000 educational leaders.

135. Greeley, *Decline*, p. 285.

136. *Ibid.*, p. 287.
137. *Ibid.*, p. 288.
138. *Ibid.*, p. 289.
139. *Ibid.*, p. 289.
140. *Ibid.*, p. 291.
141. *Ibid.*, p. 293.
142. *Ibid.*, p. 293.
143. *Ibid.*, p. 300.
144. *Ibid.*, p. 301.

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SUGGESTIONS FOR USING THIS BOOKLET

There are many uses for this series of booklets on the Catholic school. Colleges will find them a valuable resource in preservice formation programs for Catholic school teachers. Graduate schools will find them helpful in the preparation of Catholic school administrators. Principals will find in them a rich resource for inservice of teachers and boards of education. Individual Catholic educators will find in them a unique and challenging help to their own personal and professional growth.

Plans that differ in length and format are offered to those who will be using these booklets. These plans are arranged for easy adaptation by users according to their purpose and needs.

Extended Format: This plan is for the college teacher, the principal or group leader who can spend two or more sessions on the material.

Mix and Match: This format gives users a choice of openings, of middles and of endings. It invites users to design their own model, choosing suggested components according to the interests and readiness of participants and the time available.

Planned Format—Single Session: The single session format is arranged for one 60-90 minute session. It provides a step-by-step plan for the busy leader, even estimated time allotments.

Independent Study: Educators motivated to explore the booklet and/or teachers assigned to study it will find suggestions in this plan for interacting with the content, for reflecting on its meaning and for internalizing its message.

It is hoped that Catholic leaders will find the planning formats a beginning—an incentive to go beyond in their search

for ways to help Catholic school teachers grasp the distinctiveness of their school and of their ministry.

Orientation

This book, which deals with the distinctiveness of the Catholic school, is a must for those who teach or hope to teach in a Catholic school. The author inspires as he informs the reader of significant aspects that are the basis, the expectation, the reality of the Catholic school. This book deserves time: time for reflection, time for internalizing, time for discussing with colleagues.

EXTENDED FORMAT

OPTION A:
This provides for four-six sessions as decided according to group needs and time possibilities. Prior to Session 1, have participants read the entire book.

Session 1:

a. Write these statistics on the board:
"During 1983-84, 146,913 teachers taught in 9401 Catholic schools."
Why Catholic schools? Search for reasons until distinctiveness surfaces.

"During 1983-84, parents sent 2,968,000 students to 9401 schools."
Why did parents make this choice? Search for reasons until distinctiveness surfaces.

Summarize by naming the distinctive qualities of Catholic schools that surfaced.

b. All scan the text, giving careful reading to the summary of each chapter; discuss in light of experiences of the participant.

c. Assign responsibilities for next sessions being planned.

Sessions 2-6:
Choose activities from **Mix and Match** to provide for

the number of sessions and content appropriate for your group.

At the close of the final session, have a mini-celebration that brings together highlights that speak to the participants:

- appropriate song/recording/readings
- each participant gives personal response/reflection/prayer.

OPTION B:

Prior to Session 1, introduce the text briefly and ask that it be scanned by all. Assign also item (b) "Life to the Full" of the Middle Section of **Mix and Match.**

Session 1:

After an appropriate opening selected from **Mix and Match**, follow through on the assigned item (b) "Life to the Full."

Allow time during this session to assign a topic to each participant or to a small group.

Assignment:

- study assigned topic (see list below)
- reflect on the message given
  - how it speaks to you
  - your response
- agreement
- disagreement
- questions
- reflect on significance of this to the distinctiveness of Catholic education
- be prepared to present to class/faculty your learning and reflections.

Topics:

Jesus' Command: Our Response, pp. 5-8
Jesus' Promise: Our History, pp. 8-10
Catholic Schools: Academic Centers, pp. 11-14
Effective Catholic Secondary Schools, pp. 14-17
Catholic Schools: Community of Believers, pp. 17-23
Student in Catholic School, pp. 26-31
Parents: Primary Educators, pp. 31-34
Contribution of Catholic Education to Nation, pp. 34-35

Contribution of Catholic Education to Church, pp. 35-38
Teacher in Catholic School, pp. 38-40
Role of Administration, pp. 42-45
Teaching Values, pp. 47-48
Importance of *Pierce* Decision, p. 48
Catholic Education History, pp. 50-55
Hope in Catholic Education, pp. 55-57

Sessions 2-6:

Provide time for presentations during these sessions, striving to keep a tone of reflection and appreciation for distinctiveness rather than a cognitive approach and response.

At the final session, close with an appropriate ending from **Mix and Match.**

MIX AND MATCH

Choose from among the following items for a 60-90 minute session. Participants will have read text prior to the session.

Step 1: Prayer
Step 2: Openings (choose one)

a. Put title of text on board. Provide two minutes for reflecting on what the words say to each participant about Catholic schools. Ask them to draw on their past and present experience. Share with group.
b. Look at Table of Contents. Have participants share topics that appeal to them and give reason for choice.
c. Allow two minutes for participants to reflect on this question—jot notes for sharing time: "What are the distinctive qualities of the Catholic school? Jot on board the qualities that are given by participants.
d. Leader tells his/her background or experience with Catholic school education with some reflection on meaning personally. Set a positive tone highlighting some distinctiveness. Have each participant do same, noting background, reflection on meaning personally, highlighting some

distinctiveness.

e. After a brief overview, have four-five participants give their response to the message of the text.

Step 3: Middle—Select one or more according to the amount of time you have and according to readiness/interest of participants.

a. Study Chapter 2, "Catholic Education: Learning and Believing."

This chapter has four parts:

- the Catholic school as academic center
- effective Catholic secondary schools
- the Catholic school as a community of believers
- the Catholic school as an integrator of faith and life with culture.

Divide the participants into four groups, each selecting one of the parts.

Each sub-group reports to entire group, showing the *what, why* and *how* of their designated part.

After each report, entire group responds, telling of their related experiences as student or as teacher.

b. Focus on Chapter 1, Life to the Full.

Jesus is the cornerstone and center of the Catholic school. Cite quotations from Chapter 1 that substantiate the above statement.

Share in small groups your coming to know Jesus in Catholic education or another way.

c. Focus on Chapter 4, Permeation: Values or Hidden Agendas.

Have participants select one of six summaries on p. 58 (work singly, in pairs, small group).

Sub-groups use the chapter content and personal reflection to prepare. Each presents to large group:

- meaning of summary item—experiences of their lives that relate to some aspect of the summary.

d. Reflecting on Summary Statements
Participants working in groups reflect on one of the following summary statements and related text material:

Chap. 1. 1.2 Catholic education rises . . .

Chap. 2. 2.5 Parents are the primary educators of their children

Chap. 3. 3.6 Teachers in Catholic schools should . . .

Chap. 4. 4.1 No school is neutral with regard to moral values.

A spokesperson from each group presents findings and reflections related to the summary statement studies.

Entire group interacts after each person presents.

e. Panel Presentation
Have a teacher, a priest and a parent present a panel on "The Distinctiveness of Catholic Schools," using McDermott's text as basis.

Step 4: Endings—Select one appropriate to follow earlier choices.

a. Have each participant write a slogan that promotes an aspect of Catholic schools and/or their distinctiveness. Share with group.

b. Use a circle divided pie fashion to compile with the group distinctive aspects of the Catholic school.

c. Each participant selects from text a favorite quotation and proclaims it to the group.

d. Each participant writes and shares his/her response to this study using one of the following:
- I am impressed by . . .
- I was surprised that . . .
- I feel good about . . .
- I am concerned about . . .

e. Conclude by having selected participants speak for Catholic schools, giving a message of hope to each of the following groups: students, parents,

teachers, priests, bishops (message given on p. 57 of text).

PLANNED FORMAT—SINGLE SESSION

This plan is intended for those who can devote only one session, 1-1½ hours. All participants have read the text prior to the meeting and have been grouped and assigned according to directions given in Step 2.

Minutes

7 Step 1: Leader states

"More than five million parents truly believe that Jesus 'came that they may have life and have it to the full', and they search for that fullness of life for their children in Catholic schools."

—Text, page 1

Reader 1:

Reads with emphasis from the text the entire paragraph that begins, "Jesus is present today . . ."

—Text, page 9

Pause

Readers 2, 3, 4:

Leader explains that next three readers summarize Part I of the text.

Readers each give one section of the summary, page 10, followed by a pause and a brief prayer that flows from the reading.

This would be a suitable prayer for Reader 2:

"Lord Jesus, I pray that teachers and students in Catholic schools respond to your love and to your presence."

Step 2: Participants are divided into three groups, each to deal with one of the topics. Group prepares by studying and reflecting on their section in order to res-

pond to given questions. Leader facilitates meeting in which all participate.

20 *Students, pp.* 26-31
Who is the child in the Catholic school?
Why does this child deserve to learn and believe?
How does the child learn and believe?
(Draw "how" examples from the text and also from your own experience as student or teacher.)

20 Parents, pp. 31-38
What is the importance/influence of Catholic school parents?
- to the child
- to the Catholic school
- to the nation

(Draw examples not only from the text, but especially from your own experience as child at home, as student, as teacher.)

20 Teachers—Lay and Religious, pp. 38-40 and 53-55
Why are teachers of "first importance" in the Catholic school?
How do teachers bring "learning and believing" to their students?
(Draw examples from your own experience as well as from the text.)

Step 3: Closing
Leader closes the session by eliciting from the group and listing words emphasizing the "affective."
Partners in Catholic education—child, parent, teacher
- partners in prayer
- partners in caring
- partners in . . .

INDEPENDENT STUDY

This plan is for self-study.

Step 1: Review the text by reading the Table of Contents and the summaries at the end of each chapter.

Step 2: Read chapters of the text each followed by your own reflective response.

Step 3: Write a one-two page response to a chapter before proceeding to the next. Include, but do not be limited by, these points:

- significance for Catholic education
- meaning to you personally
- your impressions, feelings
- possible personal application you can make to concepts and content.

Step 4: Conclusion

Conclude your study by writing a one-page description of the Catholic school in which you would like to teach.

ABOUT THE AUTHOR

Father Edwin J. McDermott, S.J., is coordinator of the Institute for Catholic Educational Leadership of San Francisco. Since 1978, he has directed the Master's program in Private School Administration at the University of San Francisco, and the doctoral program in Private School Administration since 1980. He teaches this program both in San Francisco and Los Angeles, and directs the Summer West offerings each year.

McDermott was ordained a Jesuit priest in 1949. He has been involved with Jesuit high schools since 1943 as teacher, counselor, chaplain, director of resident studies, vice principal and principal. Twice, he served as principal—for six years each in Phoenix and Los Angeles. In addition, McDermott served for seven years as president of the Jesuit Secondary Education Association in Washington, D.C.

McDermott is a frequent speaker at NCEA national conventions and in diocesan workshops.

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